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THEOLOGICAL SEMINARY.

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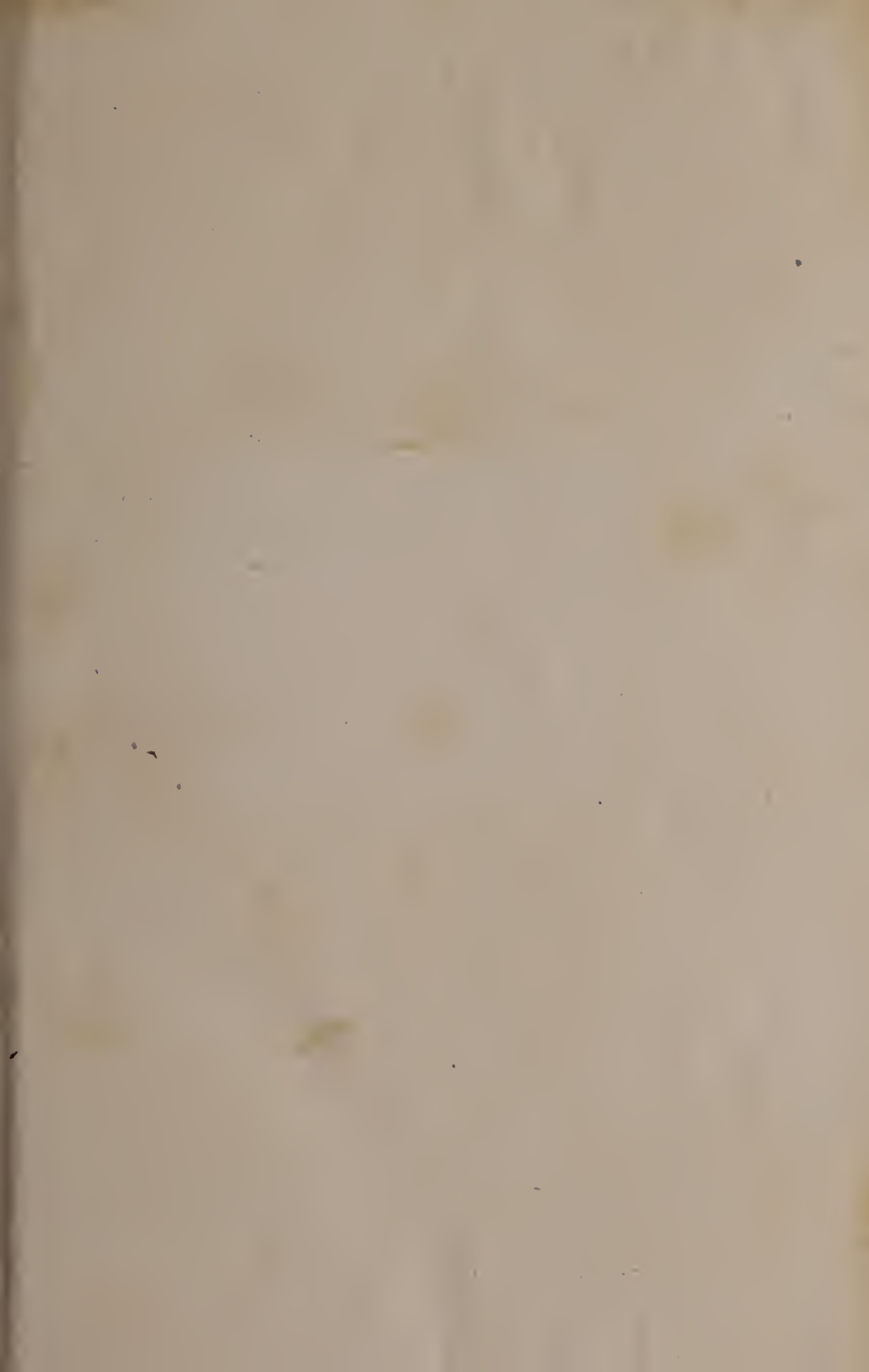
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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1857.

The Missionary Voices of the West.

To the thoughtful mind, the present aspect of our spreading West, is one of stirring interest and deep solemnity. It is not only in its falling forests, its opening thoroughfares, its teeming population, its rising towns and cities, its rich resources, its growing wealth, its high prosperity, that we find food for deep reflection, and earnest thought; but more, and higher, and deeper are the voices which are wafted to our ears and hearts, from its spiritual dangers, and its many and various elements of moral interest, in their bearing on our nation's destiny, and the prospects and progress of the Gospel and Kingdom of Christ.

There come to us voices of the world, in its earnest, busy strife, rushing onward, ever full of enterprise and energy, and thoughts and hopes; yet all is downward bent, and this great heart is of the earth, earthy, in its purposes and aspirations, its ends and aims. The most painful feature to the Christian heart, is the absorbing love of gain, pervading all classes, engrossing all hearts; contagious in its power, and all intent upon its speculations, its claims, its corner lots, its golden visions of the future; as the poet says of such minds, in Heaven their thoughts would still be on the golden pavement even of the Heavenly City, rather than on the shining throne, and on

the face of Him who sits thereon. There needs a voice still louder, deeper, to be heard and heeded above this noisy din, the voice of Him "Who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be rich," and Who has said once for all; for all men, for all times, for every land, "What shall it profit a man if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" This is the great Missionary motive, *the souls of men, to be saved or lost forever.*

There come to us voices, then, of the air and of the heaven, wafting the Macedonian cry, "Come over and help us," from "those who are scattered abroad as sheep having no shepherd," from the young and the strong, from the aged and the suffering, from the weary emigrant, and the plodding busy sons of the soil, all in their earnest rushing life, unconsciously but really proclaiming, "*No man cares for my soul!*" Where is the meet response to voices such as these, loud, long, deep, high as Heaven, and solemn as eternity? Where but in earnest faith, and humble prayer, and active love, and holy gifts and sacrifices for the souls of men, and for the cause and cross of Christ? To save *one soul* from out this mighty multitude were worth a life of toil, and mines of treasure; but for the Church, with her great heart and earnest work, the effort to *save one* is multiplied by millions upon millions! Who, then, will feel? and who will toil? and who will give? and who will pray? The day will declare it, when we shall hear and know *the voices of eternity.*

Georgia.

Athens—Rev. Dr. Henderson.

AN UNKNOWN DONOR.

WE have received the following, with the request for its insertion in the SPIRIT OF MISSIONS. It is for the information of the unknown donor, and an encouragement for the Mis-

sionaries to cast bread upon the waters, in the incidents of their reports :

“ Rev. Dr. Henderson thankfully acknowledges the receipt of a box of books—Bibles, Prayer Books, Tracts, &c.—from a lady in Charleston, S. C., ‘ who read with great interest his notice of the Night School, reported in the SPIRIT OF MISSIONS.’ ”

ATHENS GA., *June 29, 1857.*

Ohio.

Tiffin—Rev. W. H. Cooper.

I HAVE at this time nothing new to report to the Committee. Our congregations are steadily improving, and the prospects at present are, that in a couple of years, the Church may need enlargement. In this, however, we may be disappointed.

I can see that there is a growing interest in our Services ; and other denominations are beginning to see and acknowledge that we are operating amongst a class of the community they have failed to reach. It was the prevalence of this class that led me first to attempt the parish in this place ; and I can truly thank God that the work was then begun. It is, in truth, a *good* work, and I pray God to bless it, and He *has* blessed it.

My Sunday School Anniversary will be holden on Sunday next. It is, though small, in a very encouraging condition.

Milan—Rev. J. P. Curran.

SINCE my report of last January, I have little of any importance to communicate. The Parish Church has been opened for Divine Service regularly, twice every Sunday. I meet the Bible Class, now increased to fourteen, between the Services. I tried to get them to meet on week days, but failed in the attempt. Domestic and other matters interfered with their *regular* attendance. Some of them take an interest in the study of Scripture, and prepare their lessons very carefully ; whilst others are more or less indifferent about it. But, if even regular attendance can be secured, it will be a great point gained. Our Sunday School is going on as well as we can expect, while the teachers are, for the most part, young and inexperienced, and the children generally without any wholesome parental control or influence.

Considering the smallness of our Society, the congregations are tolera-

bly large, generally from 150 to 200. They listen to the preached Word with every external mark of attention and respect ; but the spirit of intense worldliness which is abroad over all the land, steels the heart against its saving influences.

I had a week-day Service in the Church on Wednesday afternoons during Lent, but found the attendance so small that I did not feel warranted in continuing it after the season was over.

I regret to say that I have not been able to establish any permanent Missionary Stations in this neighborhood. I preached for some time during the winter, at a meeting-house two and a half miles distant, belonging to the Unitarians ; but the distance was too great for me to walk, and, as I had no horse or vehicle of my own, I was obliged to abandon it. I have not taken up any other station, for the same reason. However, I find my time fully occupied with my parochial duties, in my Sunday preparations, and in visiting ; and any spare moments I have left are little enough for study.

In conclusion, I would say, in justice to the people amongst whom I serve, that, considering their comparative weakness, both in numbers and means, they have contributed very freely to every benevolent and charitable object to which I have called their attention.

Versailles—Rev. J. W. Venable.

Since my last report, much has been done, quietly, to establish the permanency of the Church in this community, although we have no increase to report in the number of communicants. The Bishop did not visit us in the spring, previous to his departure for Europe ; but will probably do so soon after his return, when I hope to present a class for Confirmation. It is a cause of thankfulness, that, despite our feebleness in numbers, we alone, of all the religious bodies here, once so flourishing, have been privileged to maintain regular services.

St. John's Church has been open for Divine Service every Sunday ; and, when the days were long enough to permit our country members to attend, another Service has been held. The chief Festivals of the Church have all been observed, with gratifying increase of attendance.

With much to contend with, I am not discouraged, but have *faith* to believe that my field of labor, by patient culture, and the dew of God's blessing, will, in due time, yield a precious and abundant increase. "Though persecuted," blessed be God, "we are not forsaken." Though often "cast down," yet are we "not destroyed."

A lot adjoining the Church has been purchased, and funds provided (by a fair held in the parish) for enclosing the whole property in a neat and

substantial manner. Other improvements are contemplated, which will add much to the value of the Church property, and materially strengthen our position here, of which I hope to speak favorably in my next report.

Maysville—Rev. George A. Crooke.

WE have a neat and commodious Church edifice here, called the Church of the Nativity, capable of seating about 400. It is complete in all its parts, except the tower, which, as yet, has not been finished, nor do I see any immediate prospect of its soon being so. We have not, as yet, procured a bell, owing to the great expense which was incurred in building the Church. If talking and wishing, however, could obtain one, we would not be long without it. We are but few in number, and, perhaps, do not use as strenuous and combined endeavors as we might and ought, to aid ourselves. On coming hither, in June last year, I was surprised to find so very few communicants. There are now, however, twenty-nine, seven of whom have been added since that time. We have forty pupils in the Sunday School, most of whom belong to other denominations; and twelve teachers, very few of whom are Episcopalians. I frequently catechise the children, hoping thus to obviate the many difficulties in our way. Last March, we had a visit from the Bishop of the Diocese, who confirmed six persons. It will be seen that the Church here has not been as firmly established as it might. There is, however, thus a large field for energy and usefulness; and, with God's blessing on my humble labors, I sincerely hope and endeavor that it may be so.

Indiana.

Worthington—Rev Daniel Shaver.

SINCE my last report, my way has been through much affliction, in sickness, both to myself and family, which has prevented, most of that time, my attending to my pastoral duties. Your Missionary has both discouragements and hopes of success to deal with. But the latter, with a firm confidence in God, bear me over all difficulties. Our parish at Worthington seems almost spell-bound with obstacles; yet there are many sunny spots to cheer us. In a new parish, with much of new material, and little wisdom of age, much has to be tested by way of experience; and especially under the peculiarities here existing, much discretion and forbearance must be exercised. But as the principles of our holy Church become known, her holy counsels and pure faith prevail against all opposition.

Our parish at Sullivan needs services every two weeks at least, in order to bring it to a successful issue. The few names that compose it, are of choice character and the best influence in the place. The members there are very anxious to enjoy services more frequently than formerly ; but the distance from this place, and my having no conveyance of my own, prevents my supplying them oftener than once in four weeks. At Bloomfield, eight miles from this place, there are promises of a future opening. We have several communicants there whose names are registered at Worthington. Through the blessing of God I trust to see this field yield a plentiful harvest to the Shepherd and Bishop of our souls.

Illinois.

Waverley—Rev. D. W. Dresser.

SINCE I last reported, in September, 1856, I have officiated regularly in the field assigned me, on all the Sundays and principal Holidays, with the exception of four or five Sundays in the fall, on which I was absent, with the consent of the Bishop, in attendance on our Diocesan Convention, and on a tour which a previous sickness of some weeks had made desirable. I was also absent one Sunday in last month.

The most that can be said, with confidence, as to the state of affairs here, is, that we are not losing ground. If we are gaining at all, it is by such slow degrees as to be scarcely perceptible. It is not a little, however, to be able to say, that, amidst so much unreasoning prejudice as there is around us, we hold our own, and that even that prejudice appears to be, to some extent, wearing away. During the winter and spring, the attendance upon the Services, in both Waverley and Chesterfield, was commonly quite slender ; but now that the roads are better, the attendance also has become better.

In Waverley, a melodeon was purchased a few weeks ago, by subscription, and now contributes largely to the attractiveness and effect of the Services.

There has been much talk, during the past season, of a railroad to pass through Waverley, from the northern to the southern portion of the State. A charter was procured from the last Legislature, and subscriptions have already in this circuit reached a large figure. The village, now small, and not growing, yet has a fine site. It is in the midst of a very fertile and wealthy district ; and if brought into notice, and possessed of the facilities for travel and transportation which a railroad would afford, it might become a place of considerable size and importance. In that case, it would be of much more consequence as a Missionary post than it is at present.

During the past winter and spring, I have experienced to the full the disadvantages and discomforts of having to officiate at stations at such a distance from one another as Waverley and Chesterfield are. The cold, and snow, and mud, I have not suffered to prevent my passing regularly from the former to the latter place; but the frequent heavy rains, and the consequent rising of the watercourses have a few times made it impossible for me to reach there at all. Whenever this has been the case, I have officiated here. Of some of the large proportion of young persons at and about Chesterfield, a large and interesting Bible Class was formed, some weeks since, from which much good was hoped; but the attendance has always been small and irregular.

We are to have the Bishop among us shortly. A letter received from him, a few days since, names July 7th for the Visitation of the parish at Waverley; and July 8th, for Chesterfield. In the two places there are two candidates for Confirmation.

Michigan.

Hamburgh—Rev. H. Banwell.

I ENTERED this field of labor in the beginning of October last. This station was formerly under the care of the late Rev. A. S. Hollister. Since his decease the parish has been earnestly desiring the services of a clergyman, though his place was, in some measure, supplied by a venerable and devoted layman. The little congregation was thus kept together, and an interest preserved.

From the period of my arrival, the prospects have been brightening. Several have become regular worshippers with us who had heretofore been seldom seen within the courts of the Lord's House.

Greater zeal, and more anxious solicitude for the cause of Christ and His Church, is, perhaps, rarely to be met with, than is manifested by the members of this little band.

With the Divine blessing, I trust shortly to have an accession of seven or eight to our numbers.

A class for Confirmation is now ready, anxiously awaiting the Bishop's arrival, which we are expecting within a few weeks.

Howell—Rev. H. Banwell.

THIS is a new station, which I took in connection with Hamburgh on coming into this county last fall.

Upon my entrance on the work, in October last, I found but three or four Communicants : a deep interest was soon aroused in our services, and many were awakened to the subject of the Church.

The size of our congregations has been steadily increasing, and several have been already admitted to our fold.

The Bishop made his first visitation to this place, on the 30th of April last, and administered the rite of Confirmation to eight persons.

This was an occasion of unusual interest. The large room of the Court House, in which our services are held, was crowded to its utmost capacity, and many for the first time witnessed this solemn and interesting ordinance of our holy Church.

The able discourse of the Bishop was listened to with marked attention and delight, and was successful in removing lingering prejudices, as well as strengthening the favorable impressions already made.

The interest which is here manifested, is but an example of that which is awakened in many of the towns around us; and the progress that has been made, is only prophetic of that which awaits the laborer in any of the adjacent parts.

Wisconsin.

Prairie du Chien—Rev. J. H. Eggar.

I HAVE officiated regularly in this place, twice every Lord's day, with the exceptions noted below, during the past half year, and also on the greater festivals and fasts. The omissions have been two Sundays, on one of which I was away on necessary business, which prevented my return home, and one, when I attended the Trinity Ordination at Nashotah. Two other Sundays, I have been prevented by sickness ; on one of them I commenced the morning prayer, but was obliged to be removed from the desk, through faintness. A sermon has been delivered on every occasion of public worship ; and I "have done what I could" in preaching the Gospel from house to house. On Whitsunday, two infants were baptized. A Sunday-school library has been obtained, and I should by this have opened a Sunday-school, had not my illness prevented. The number of Communicants resident here, is 14, though several are not yet canonically connected with this parish. On Sunday, March 22, the Rt. Rev. the Bishop visited us, and administered the holy Communion. At the Convention of the Diocese, June 10, I was admitted to Priests' Orders, and we shall now have the Communion regularly once a month if the Lord will.

Green Bay—(Oneida Indian Mission)—Rev. E. A. Goodnough.

THIS Mission still continues in a prosperous state. We have been enabled, by the blessing of Divine Providence and temporal aid from friends of the Indians, to so far complete the addition to our Church as to use it for the worship of God.

We trust that we are deeply sensible of this kindness of the Great King to us His unworthy servants, and that we are truly thankful for the same, as well as for His daily care and watchful providence over us. We also return our heartfelt thanks to those, our brothers and sisters in the faith, who have extended to us a helping hand in our time of need. May the Lord Almighty be their shield all the days of their present life, and receive them into heavenly mansions in the life to come! This we will ever pray.

Feeling that the true wants and actual needs of the red men of our land, who have suffered so much for us, only require to be known by Christian white men to be amply supplied, I am encouraged to make known to all who may read this, that the school-house now used for the daily teaching of little Indian children, is hardly worthy of the name of school-house. In fact, I know many white men who would not think it fit to stable their cattle in. It is impossible to repair it; the only thing to be done is to build a new one. The Indians have done nobly in doing all they feel able to do, by enlarging and repairing the house of God. The Missionary has done what he could towards the same object. We confidently hope that many who may see this, will be glad to aid us in what they can, to build a new school-house, and lend to the Lord by giving to the poor. The Missionary has been at this Mission now nearly four years. He has met with many trials of faith and patience, together with many things to cheer and strengthen him in the glorious work of proclaiming the glad tidings of salvation to human beings "very far gone from original righteousness," and who are of their "own nature inclined to evil;" and he hopes, by the continual aid of the Most High, to persevere in the same work during the pleasure of Him whose servant he trusts he is. Within that period of time, \$292 12 have been sent to him to make various improvement upon the Church, from different individuals, among whom is the Bishop of the Diocese, who takes, and always has taken, a great interest in the welfare of the Oneidas.

With this money thus sent, the main body of the Church has been repaired and painted twice; a chancel 16 by 18 feet has been added and painted, and otherwise fitted up. The congregation has raised \$63 for the same object. You may imagine how much the Indians can do themselves, when I say, that not one of them raises all the provisions needed during a year, from their farms; and they have to work at various employments to obtain their other necessities of life. From these facts it is

hoped that none will fear their money will be wasted if sent to aid us in building a new school-house. We make a little do a great deal ; therefore, if you can give us but little, we shall be thankful for it. Hoping that you feel disposed to aid us, we pray that the blessing of God will rest upon you and your gifts to His cause. Regular services have been kept up, since my last report. The Sunday School now number sixteen teachers and eighty scholars. We are, I think, making daily progress in all that constitutes true religion and civilization.

Iowa.

Mount Pleasant and Washington—Rev. D. F. Hutchinson.

SINCE my appointment to this new field, in November last, I have preached over one hundred times, and distributed about five hundred tracts. I have given week-day and sometimes Sunday Service to the following places :—Mount Pleasant, London, Crawfordsville, Washington, Agency City, Ottumwa, Bethlehem, and New-York—all villages of some importance in this State. In Mount Pleasant we worship in a meeting-house formerly owned by the Presbyterian Society, but which we have purchased for the use of the Church ; and in this building our Service is to be held until our people can build a new one, for which they are now making some preparations. Taking all things into consideration, we have cause for thankfulness that our labors have not been in vain in the Lord.

Minnesota.

St. Peter—Rev. Ezra Jones.

I HAVE been absent from St. Peter for a few days, visiting Shakapee, where they very much need a Missionary. They have a neat Church edifice, finished and out of debt ; and they have just procured a good melodeon. But since Mr. Peake left, in October, they have had only occasional Services from myself and the Rev. Mr. Chamberlain, of St. Anthony.

My own work at St. Peter is progressing slowly, but surely, I think. I have thus far had but the cold season of the year for work, and nothing could be done in the way of building. We are now in the way to have a house of our own, more suited to God's Service than the shanty school-house in which we have hitherto worshiped. But our friends at the East have but a faint conception of the obstacles with which a pioneer Missionary has to contend. Every single article, except wild land, is higher than

in New-York City ; and many things which at the East are regarded as the necessities of life almost, are here quite out of the reach of any poor man. Milk has sold all winter in St. Peter for 10 to 15 cents per quart ; butter, for 35 to 50 cents. per lb. ; eggs, 35 cents. to \$100 per dozen ; and many other things in the same way. If I were to hire what would be called a third or fourth rate house in N. E., it would take my entire income to pay rent. If Mrs. J. was to employ a servant to do house-work, the wages and board of a girl would again consume our whole income. A Church which could be built for \$1,200 in New-York, would here cost fully twice that sum. We shall try and build a decent room, 20 feet by 40, and limit ourselves to a cost of \$800 or \$900. We have only that much to depend upon ; but we hope for the Lord's blessing upon this day of small things.

Missouri.

Fayette—Rev. W. R. Pickman.

IN obedience to the direction of the Circular of the Board of Domestic Missions, (sent by you on Dec. 17th, 1856), I beg to forward the enclosed report. It comprises a report of my labors, from Nov. 15th, 1856, up to the present date :—In addition to my work as included in the reports for Fayette and Columbia, I have visited Huntsville, twenty-five miles north of this, twice. At that point we have six communicants, and several persons who wish to be confirmed. There is a strong feeling for the Church, and I shall, God willing, give them a service once a month.

My congregation at Fayette, is steadily increasing, and I hope that additions will be made to our communion. At Columbia there is always a large attendance ; but the opposition to the Church I find more deeply rooted than I could imagine. In every place we have to face opposition, manifesting itself in ignorance, prejudice, and misrepresentation ; but God speeds the right, and furthers the work of His servants, when they least recognize His hand.

At Huntsville, we have enlisted in our cause a few of the most serious and respectable of the community. Our services, which have been held there but once before my coming, have, in general, been received with attention and respect. Believe me, with heartfelt prayers for the prosperity of our common cause.

St. Joseph—Rev. W. N. Irish.

THE corner-stone of the Church will be laid as soon as the Bishop visits this parish, which will be in a few days. During the summer, there will be Churches completed on the Missouri River at St. Joseph, Weston, and

Leavenworth City. Weston has enjoyed the services of its own clergyman only about one year, while Leavenworth, under the faithful care of the Rev. Mr. Stone, since last fall, bids fair to be one of the most promising points for the Church in this part of the West. I can hardly realize the fact, that little over two years since, the spot was pointed out to me, by a communicant of our Church, as the site of a future city. That place now contains nearly, if not quite, 3000 inhabitants.

St. Joseph is increasing rapidly in its population. We have not, as yet, been able to obtain a room large enough to accomodate our regular congregations.

California.

Coloma—Rev. D. F. MacDonald.

LATE in the month of July, 1856, by permission of the Bishop, I accepted a call to Coloma, on its becoming vacant by the resignation of the Rev. J. W. Capen.

The ministrations of Mr. Capen were the first regular ones this parish enjoyed. Our Bishop visited the devoted Episcopalians of Coloma, a few times, before the arrival of Mr. Capen from New-York, which encouraged them in their efforts to get the Church permanently established in this portion of the mountains of California.

The Church edifice itself is truly an ecclesiastical building; so much so, indeed, that it cannot be taken for anything else but an Episcopal Church. It was the first of the kind built among the mountains of California. It stands upon a gentle eminence, which rises on the edge of the valley, on which the town of Coloma is situated, and is only about two gun-shots from the spot where the ruins of Gen. Sutter's mill may still be seen, and where the gold was first discovered. This valley is said to have around it the most beautiful scenery in this part of the country. Shut in, as it were, by mountains, covered with the oak and the pine, and clothed in summer, with flowers of endless variety, and of every hue. The South Fork of the American river rushes, winter and summer, through the very centre of the valley, and is fed throughout the year by the exhaustless snows of the "Sierra Nevada."

On the banks of this mountain torrent, hundreds of hardy miners are engaged, taking out the precious metal.

The town of Coloma is not large, but for a mountain town, it is very regular and compact; and it has many advantages over many of the other mountain towns, which are calculated to render it permanent, notwithstanding the removal of the county seat. The population is by no means so floating as is that of the generality of our mountain towns and villages; for there are many families here, who seem to have settled down for life, in comfortable homes and circumstances. It is surrounded by peach-

orchards, large nurseries, rich gardens, and well-cultivated farms, and there is not a gulch among the neighboring hills but yields the industrious miner, during the "rainy season," a rich compensation for his labor. So that, with all this before me, I can safely assure you, that there are the seeds of a fine, self-supporting parish in this locality.

Our Church has gained a firm footing here, being the first on the ground, and having such a beautiful edifice wherein to conduct her services, which are kept up with spirit and regularity. But there is ~~one~~ great drawback, which is debt. Originally the building cost \$6,000, in consequence of its being erected when labour and materials were at an extremely high figure. Of this \$6,000, the sum of \$4,600 has been paid, leaving a balance of \$1,400 still unpaid. There was a mortgage on the building for this balance, which became due the other day, and as we were not ready to meet it, there is no saying what the consequence would have been, if our beloved Bishop had not come to the rescue, and helped us out of the difficulty. This is only one instance of his kindness, and solicitude for the Church of God; for he is known throughout the length and breadth of this extensive State, not merely as the kind and accomplished gentleman, but also as the exemplary, devoted, and efficient Bishop, who has planted the Church so firmly on these Pacific shores. We have elected him, with "*one consent*," as the Diocesan Bishop of California, and we expect him soon to return to claim that vineyard, which he so tenderly nourished, and wherein he is so well beloved.

We expect to be able to pay off the debt, that is, the balance of \$1,400, this summer, or by the time our Bishop returns. The other draw-backs which hang upon the Church, I presume, are somewhat similar to those which afflict her, even in your own great city of New-York, viz. : the love of gain—the pursuit of riches. But probably we have more of this here than you have; for men come to these mountains making "*haste to be rich*," and, in the excitement of the mad pursuit, count all else but "*SMALL CONSOLATION*," save the possession of riches. However, things are growing better, and we have reason to be grateful and encouraged, in that the Church is gaining a silent and a permanent victory. Like Ruth of old, she is only at present, gleaning in the shorn field, waiting her time of prosperity, in faith and modesty.

At Coloma, I hold services every Sunday, morning and evening, except when I proceed to Placerville, a large and important town, 10 miles distant from Coloma. Placerville is now the county seat of El Dorado county, and, consequently, will soon become a very important place to the Church. In view of this, I have organized a parish there, and, as often as possible, give the people the benefit of our services. I may add, that Coloma would, some time ago, have been a self-supporting parish, were it not that it was so heavily taxed to wipe off the Church debt.

WESTON, Mo., July 6th, 1857.

THE undersigned, in behalf of St. John's Church, Weston, Mo., thankfully acknowledges the receipt of the following amounts :—Covington, Ky., Mrs. F. W. Major, \$10 ; Niagara Falls, Rev. J. M. Clark, \$3 ; S. Peterbone, \$1 ; Buffalo, N. Y., St. Paul's Church, \$81 54 ; St. John's, \$13 35 ; Trinity, \$62 ; Sundry persons, \$7 ; New-York and Brooklyn, \$950 ; Stamford, Conn., \$115 ; Charleston, S. C., St. Michael's Church, \$91, St. Philip's, \$133 60 ; St. Paul's, \$97 16 ; E. F. Keorson, \$10 ; J. H. Quimby, \$2 ; Persons at Convention in Camden, S. C., \$196 ; Merchant's Hope Congregation, Va., \$5 ; Baltimore, Sundry persons, \$40 ; Philadelphia, St. Mark's Church, \$165 ; Sundry persons, \$10 ; Louisville, Ky., St. Paul's Church, \$20.

We also acknowledge \$240, collected in Lexington, Versailles, Louisville, and Frankfort, Ky., last summer, amounting in all to \$2,252 65.

We acknowledge, too, with pleasure, a beautiful altar cloth from a Church Lady of New-York City; and many valuable books for a circulating parish library, from Dana & Co., T. N. Stanford, and others, of New-York City ; and also a box of books from the "Bishop White Library Association," Philadelphia, Pa. ; and a \$17 Sunday School Library, from the Sunday School of Trinity Church, New-York City.

We have also received many promises. May God keep it in the hearts of the people to fulfill them.

F. R. HOLEMAN,
Missionary at Weston, Mo.

Appointments.

IN the Diocese of Indiana, Rev. Joseph S. Large, to Peru & Wabash, from June 1st, 1857. In Iowa, Rev. X. Alanson, Welton to Fort Dodge, from May 1st, 1857. In Kansas, Rev. C. M. Callaway, to Topeka ; Rev. J. L. Grover, to — ; and Rev. Octavius Perinchief, to Wyandotte and Quindaro ;—all from June 1st, 1857 ; also, Rev. F. Granger, to —, from—. In Georgia, Rev. Marion McAllister, to St. Mary's, from December 1st, 1856. In Alabama, Rev. Edmund Denniston, to Auburn and neighboring towns, from June 1st, 1857.

Resignations.

Rev. James Trimble, of Lansing, Iowa, from May 11th, 1857; Rev. T. S. Bacon, of Natchitoches, Louisiana, from April 1st, 1857.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from June 15th to July 15th, 1857 :

Maine.

Portland—St. Luke's, of which \$1,58 are from Sunday School..... \$52 60

New-Hampshire.

Portsmouth—St. John's, Ladies' Society..... 70 00

Vermont.

Norwich—St. Andrew's..... 4 00

Rhode Island.

Crompton—St. Philip's.....\$ 1 00

North Portsmouth—St. Paul's..... 5 25

Portsmouth—St. Mary's..... 3 00

Providence—St. John's, Monthly Missionary Collection... 7 04

" Same parish, monthly Missionary Collection in Chapel..... 16 35

Warren—St. Mark's, for the Jews..... 1 00 33 64

Connecticut.

Huntington—St. Paul's..... 3 00

New-Haven—St. Thomas', offerings of Sunday School 31 74

Zoar—St. James'..... 2 00 36 74

New-York.

Albany—Holy Innocents'..... 20 00

" St. Paul's.....100 00

Brooklyn—Grace, a member... 2 00

Duanesburgh—Christ..... 2 56

Little Neck, L. I.—Zion, for Iowa; of which \$10 38 are from Sunday School... 61 88

New-York—St. Bartholomew's, Sunday School, $\frac{1}{2}$ 40 00

" St. James'.....100 00

" St. Thomas', additional. 80 06

" J. S. Rogers, Esq. 20 00

" " a member, 5 00

" J. G. Barnard, Esq..... 20 00

White Plains—Grace..... 10 00 461 50

Western New-York.

Cortland Co.—St. Mary's..... 1 93

Rochester—Trinity..... 10 00 11 93

New-Jersey.

Camden—St. Paul's..... 10 00

" "New-Jersey Friend." $\frac{1}{2}$ 25 00 35 00

Pennsylvania.

Philadelphia—Trinity, Oxford, of which, \$10, are for Mission of Bp. Kemper. 27 25

Pottstown—"Anniversary of Birth Day,"..... 5 00 32 25

Delaware.

Laurel—St. Philip's..... 1 00

Maryland.

Baltimore—St. Michael's..... 6 50

Prince George Co.—St. Thomas' Parish..... 10 00

Queen Ann and Talbot Co's—St. Paul's Parish..... 37 00 53 50

Virginia.

Bedford Co.—Heber Parish, St. John's..... 26 00

Lynchburg—St. Paul's; a communicant..... 34 00

Old Point Comfort—"E."..... 2 50 62 50

South Carolina.

Charleston—St. Paul's; of which 50 cents are for Indians..... 9 03

South Santee—Rev. Mr. Hyatt, 20 00 29 03

Georgia.

Columbus—Trinity; a year's collection for Texas, by Miss F's class in Sunday School..... 8 00

Florida.

Fort Jefferson—per Jas. Tilve, Esq..... 35 00

Ohio.			Wisconsin.		
<i>Tiffin</i> —Trinity, Sunday School.	3 00		<i>Marquette</i> —Trinity.....	5 00	
<i>Toledo</i> —Trinity, for Kansas...	18 60	21 60	<i>Mineral Point</i> —Trinity..	10 00	15
Kentucky.			Minnesota.		
<i>Danville</i> —Trinity.....	12 00		<i>Winona</i>	10 00	
“ “ Mrs. Thomas Mitchell, for Oregon.....	5 00		Missouri.		
“ “ Mrs. Thomas Mitchell....	12 00		<i>St. Louis</i> —St. George's, of which \$62 50 are for the Episcopal Missionary Association.....	97 75	
“ “ Rev. M. T. Maury.....	1 00		Miscellaneous.		
<i>Paducah</i> —Grace.....	16 60	46 60	Episcopal Missionary Association.....	463 95	
Tennessee.			Legacies.		
<i>Franklin</i> —St. Paul's, additional	5 00		Legacy of the late James Kelly, deceased, of Lancaster Court House, Va., through Rev. E. Withers.....	250 00	
Mississippi.			Estate of Joseph Voorhees, late of Monmouth Co., N. J., balance, $\frac{1}{2}$	109 51	359 51
<i>Kirkwood</i> —St. Philip's....	17 00		Total, from June 15th to July 15th, 1857.....	\$2,000 35	
“ “ From one who was lately a Missionary...	5 00	22 00	Total, from October 1, 1856, to July 15, 1857.....	\$50,029 73	
Michigan.					
<i>Brooklyn</i> —St. Michael's and All Angels'	12 50				
“ Junction.....	3 00				
<i>Tecumseh</i> —St. Peter's.....	6 50	22 00			
Iowa.					
<i>Fort Madison</i> —Hope Church, for Episcopal Missionary Association.....	10 25				

CORRECTION.—The contribution acknowledged from St. Paul's, New Haven, Conn., in last No., should have been \$125, instead of \$175.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, Philadelphia, by the following Churches and individuals, from June 1st to July 1st, 1857 :

<i>Pennsylvania</i> —Girard Life and Trust Company, one year's interest on \$3,000, deposited with them, to June 12th, 1857.....	120 00		ison, through T. N. Stanford, Treas.	10 25	
<i>Delaware</i> —Sunday School of St. Peter's Church, Smyrna Congregation of same, thro' T. N. Stanford, Treasurer,	12 00	15 00	Total receipts in the month of June	263 85	
<i>Maryland</i> —Elizabeth Murdoch, Urbana.....	5 00		To which add balance on hand, June 1st, 1857.....	5655 29	
Miss C. M. Barnett, Royal Oak	5 00			\$5919 14	
St. Mark's Church, Baltimore, \$10—less for Board of Missions, \$5.....	5 00	15 00	Of the above aggregate the Treasurer of the Domestic Committee has received within the same period	418 95	
<i>Virginia</i> —St. Matthew's Ch., Wheeling, for Rev. Mr. Cor-mac	53 60		There has also been paid by the Association, for expenses	25	419 20
Do., from Sunday School, for Kansas	50 00	103 60	And leaving to be received by the said Treasurer, when appropriated by the said Association, the further sum of	\$5499 94	
<i>Iowa</i> —Hope Church, Fort Mad-					

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1857.

CONDITION OF THINGS IN THE AFRICAN MISSION.

WE have received by a recent arrival from Africa, letters and journals from the Bishop and other Missionaries. Among these is an interesting account of a journey made by the Bishop up the Cavalla river, for purposes of exploration and examination, with a view to the establishment of a station some sixty or seventy miles from the coast. With this paper the Bishop sends us also a map of the upper Cavalla region, which is now being prepared for publication, and will, in due time, be laid before the Church, with documents accompanying the same.

The condition of things indicated by the letters above referred to is most encouraging, calling for devout thankfulness and most vigorous effort on the part of the Church to push forward the work. Labourers there are doing with their might all that men can do. God is abundantly blessing their labours, while the field expands before their eyes in every direction, inviting them and others to enter in and reap. A glorious opportunity is ours—may we have grace to appreciate and improve it.

We are much rejoiced by the fact that labourers are now offering themselves—few, indeed, far too few. May our gracious Lord raise up and send forth a great company of such, and gather in an abundant harvest of souls, redeemed by His precious blood.

Extracts from Recent Letters.

Bishop Payne, under date 23d April, says :

“ God’s special blessing appears to have rested on the efforts of our beloved brother Hoffman, at Cape Palmas. At the Convocation just held in St. Mark’s Church, at Easter, *thirty-one* persons were confirmed, and two or three others were prevented by sickness from coming forward. Since that time he informs me that others have expressed their desire for confirmation. Our beautiful little St. Mark’s is now becoming too small for the congregation attending it.

“ At this station, Cavalla, the congregation continues to average 200—250, and within the past nine months *sixteen* adult heathen have been baptized into the Church’s fold ; others are hopeful candidates.

“ The Rev. Mr. Minor continues to labor at Taboo ; Mr. Dorsen at Rockbookah ; Mr. J. W. Hutchins at Hening Station ; Mr. F. Allison at river Cavalla. Mr. Thomas Toomy has been transferred from this station to Rocktown, while Mr. Thomas Thomson, formerly there, has been removed to the Orphan Asylum, to teach the girls and to assist Mr. Hoffman, until a more suitable teacher shall be provided. Mr. G. T. Bedell remains at Rocktown, as teacher, and Mr. S. Boyd continues to render some service as catechist at Fishtown. But this last station especially, as indeed does the Mission generally, needs strengthening. May God, in answer to our earnest prayers, speedily bring us help.”

From this and other letters, we learn that the members of the Mission were in usual health. The Rev. Mr. Holcomb had had a severe attack of fever, but was recovering. We are informed that there was much seriousness in the native girls’ school at Cavalla. On the first Sunday in April three of the children publicly professed their faith in Christ. Others were deeply impressed by religious truth, and the hope was entertained that they would speedily enlist themselves under the banner of the Prince of Peace. At no time has this school seemed to be accomplishing a greater amount of good.

Extract from Letter of Rev. C. C. Hoffman.

"ORPHAN ASYLUM,

" Cape Palmas, April 27.

"I am happy, and God makes me useful, and blesses me in my work. St. Mark's is crowded. We have eighty-one communicants, and I have constant applications. The Sunday-school is overflowing, and here, at the Orphan Asylum, the lambs are being brought to the good Shepherd. Yesterday I baptized a very promising girl, about ten years of age, whose life shows a renewed heart, Catharine Noel Johnson. Nor are the heathen without my reach. Hoffman Station God blesses; all the Cape Palmas natives are settled around it. Harris is faithful, and gives me satisfaction; his wife also. I go in the afternoon to preach to the people at his house. It is always crowded; he conducts service in the morning, and has daily morning and evening prayers."

JOURNAL OF REV. C. C. HOFFMAN.

Sunday, Jany. 4th, 1857.—Service at St. Mark's this morning. The Governor, General Woods, and a company of soldiers, present. Administered the Holy Communion, 22 present.

Epiphany. Jany. 6th.—Though the world was all bustle and excitement, we did not forget to celebrate Christ's manifestation to the Gentiles. We had a Missionary service at the Asylum.

The young man, Davis, referred to before, having been found guilty by court-martial some days ago, and sentenced to receive 39 lashes and three days imprisonment, was whipped this morning soon after sunrise. The Governor remitted nine of his lashes. He was allowed to come here again, instead of going at once to jail. He was much bruised; cold water applications soon relieved him.

January 8th.—The officers came to-day to take Davis to jail; we charged him to submit quietly, and he would soon be released; so also the captain of the guard spoke to him. Arriving at the jail, however, he foolishly attempted to escape, and was shot *dead*. He was the son of one of the dead men, and brother to the wife of N. S. Harris.

January 15th.—Have been quite sick with fever for some days past; providentially, Dr. McGill, from Monrovia, arrived here soon after I was

taken ; by his kind care and attention I am much better. He advises a trip to sea, and offers a passage in his new schooner, the "Moses Shepard," to sail to-morrow to Sinoe. His brother, Mr. R. S. McGill, goes in her for his health.

Sinoe.—We did not arrive here till Sunday, the 18th. I went immediately on shore, and found my way to Rev. Mr. Greene's residence. Found a congregation assembled in his house, and he conducting service. His room is neatly fitted up for this purpose ; but he needs a church, as recommended by the Bishop in his last report. He is doing well ; acceptable to the people, he will soon gather a considerable congregation. A lot has been purchased, and the congregation are ready to do what they can ; there is zeal and unity among them. A thousand dollars, with what they will add by labor and money, will erect them that which they need and long for, a nice church-building.

On the Sunday of my arrival I preached for Mr. Greene in the afternoon and evening, to a crowded and attentive congregation. Also preached on Monday evening. Mr. G. has a school of 24 scholars ; many of them are advanced in their studies. Algebra, Philosophy, and Latin are taught. Dr. Snowden delivers lectures on Anatomy twice a week. I was very much pleased with the way the school was conducted. It is a sphere of great usefulness and influence. One or two of the young people have already united themselves to the Church. Made a number of pleasant visits at Sinoe. The place is recovering from the effects of the late war, and things are assuming a healthy and prosperous condition. Having taken the opportunity of purchasing a small quantity of plants for our Mission, I left on Tuesday afternoon. When I arrived at the beach I found the boat had gone ; after waiting some time I hired a boat ; it was dark before we had gone far ; the crew were only boys ; the boat leaked badly, and we could not see the vessel. I was thankful under such circumstances to hear the sound of approaching oars ; the schooner's boat was coming ; and, leaving my crazy boat and crew, I was soon (under the guidance of the Kroomen) at the schooner's side ; we sailed immediately.

As we came down we heard from natives, who came off in canoes, sad news—the full particulars did not reach us till our arrival. We then learned that on Monday, the 19th, the Americans went down to Grahway, to the number of about 70 to attack the natives. They took three canoes with them, in one of which was a brass piece and 23 men. This canoe, taking the lead, approached the barricade behind which the natives were encamped ; they reserved their fire till the canoe approached near, and then opened ; the men were thrown into confusion, rushed to the stern of the canoe, she capsized, and every man was drowned ! Some were seen struggling in the water, but no effort was made by those in the other canoe to save them, fearing, perhaps, that they would themselves perish if they should attempt it. Reaching the shore, most of them made a rapid re-

treat; a few stayed to defend a cannon which had been brought by land, but even these were obliged to retreat, and leave the cannon behind them. Twenty-six persons lost their lives in this unfortunate and ill-managed expedition; three war canoes and two cannon, besides ammunition, fell into the hands of the enemy, and three or four Americans were wounded.

Great was the lamentation when the news reached the Settlement. Many were the widows and orphans made on that day. Six members of our Church perished. Sadness pervaded the whole Settlement.

We found the brig *Eutah* in harbor on our return. Her letters had previously been sent us.

Jany. 23.—Ten o'clock, P. M., an alarm; all on the alert; four watchers appointed for the night on the piazza.

The afternoon occupied in visits to the bereaved. Our matron has decided to leave here, on account of the war, for Monrovia. Secured the services of Mrs. Andrews, who lost her husband on the 19th; she has three children,—the two youngest she brings with her. Thus a widow finds a home, and the asylum a matron. She is pious and neat, two requisites at least.

JOURNAL REV. J. RAMBO—(No. 1, 2ND SERIES.)

CLAY ASHLAND.

A Sunday on the St. Paul's.

Jan. 4th (Sunday).—Having yesterday accompanied Rev. A. F. Russell to his home near this place, I preached twice to-day in Grace Church, at this village, to good congregations. This settlement has quadrupled, perhaps, since my first visit here, three years ago. Then the houses were few and scattering, and now it is second only to Monrovia in population in this county. I saw and conversed with a number of the emigrants with whom I crossed the ocean three years since. But many, very many, of that large expedition have passed from time into eternity.

Return to Bassa.

Jan. 7th.—Having, yesterday, embarked at Monrovia, in the "Utah," we anchored at 2 o'clock, P. M., to-day, in front of our Mission house, and came ashore soon after. Found friends all well. Have been absent about two weeks.

Usual Routine of Labors.

Sunday, Jan. 11th.—Thermometer at 6 A. M., 60 degrees, the lowest I have ever known it in Africa. The "Harmattan winds" are blowing fresh and strong from the desert, and the air is rendered misty by fine dust, which causes an unpleasant feeling, especially to the nose.

Preached, at U. Buchanan, to 20 persons in the morning, and in two native towns in the afternoon, to a few persons. Lectured at the Mission house at night. 14th—lectured at L. Buchanan on Missions, this evening. The thermometer still depressed to 60 degrees, at 6 A. M. But rises after 8 or 9 o'clock to the usual point of 80 to 84 degrees in the shade. It is lowest just about daylight.

Jan. 22^d.—Have been too sick of fever for a few days to attend to my usual duties. Have found it necessary to keep out of the sun.

Jan. 24th.—Received letters from brethren at Cape Palmas. Our Missionaries are not considered in any danger from the war. All pretty well, with one exception of slight fever. The latest date was the 10th inst. There has been no fighting since Christmas. The Cape natives are said to have begged for peace; but not the Grahwayans.

Sunday. Jan. 25th.—Preached at U. Buchanan, in the court-house, this morning, to 25 persons; in the afternoon, preached in three native villages to 18 people in all. These were attentive, but, like all heathens, they seem to have little or no relish for the Gospel.

Jan. 29th.—Ascended the Benson river this afternoon to a landing half a mile from Peter Harris' town; that is, about four and a half miles from Buchanan. Reached the village just at dark. Preached at 7 o'clock, to about 25 persons. Had considerable conversation with King Peter. He still professes to like the Gospel; but I fear he will die a heathen, as he is still one.

Waited some time for supper, being under the impression the King was having some prepared for me and my boys; but alas, for African royalty!—on reminding the King that a morsel of food would be acceptable, his reply was: "*Me hab nothin' for you; we all be hungry too much; no chop (food) live town.*"

It is a fact that the Bassas are half famished this year—neither rice nor cassadas are to be had. The people subsist on palm cabbage, palm nuts, roots, berries, &c. A cracker served for my supper this evening.

Jan. 30th.—Preached at 6 A. M., to the same company as last night, and returned to Buchanan, which I reached in time for a late breakfast. The house assigned me and my natives, was new and large, and I slept well on the elevated bamboo floor of one of the small sleeping apartments in this fine house, which is, perhaps, 16 feet by 24 feet.

Sunday, Feb. 1st.—Superintended the Sunday School at L. Buchanan, and lectured to it; 34 scholars were in attendance. Preached to 35 persons at the same place—principally adults and larger scholars.

Preached in the afternoon to 55 natives in three villages—all of whom were attentive. But they soon tire of the Gospel. I see little or no seriousness among them. Lectured at the Mission-house at night, as usual—from Proverbs.

Feb. 5th.—Walked nearly five miles in the bush this afternoon to Pe

Nyo's town. I was rewarded by finding only *one* person in town ; after awhile three more came in, making in all *four*. As I returned home I found in a small village thirteen persons, including visitors, to whom I preached. They tolerated my preaching, but seemed very indifferent, as do the heathen generally.

Feb. 6th.—Called on three invalids at L. Buchanan, and conversed with them. One seems rapidly sinking with consumption, and the others have been much afflicted with ulcers. The first named seems anxious about his soul, and I repeated passages of Scripture appropriate to his case, and had prayer with him. He said he had been a great sinner, but I assured him that Jesus was a great Saviour.

A Communion Season.

Sunday, Feb. 8th.—Preached at U. Buchanan, and administered the Communion to eight persons. Preached in the afternoon to a few natives in two villages.

A Pleasant Sight—Encouraging Signs.

Sunday, Feb. 15th.—Superintended and lectured to the Sunday School at L. Buchanan this morning ; 35 were present—40 being enrolled. All are quite regular, and are as well behaved and as attentive as any Sunday scholars to be found. Many give very intelligent answers to Scripture questions. I feel much encouraged in this school and congregation.

Preached to 25 persons, mostly adults ; preached at night at the same place to 40 persons. I feel that I am doing the Lord's work, and I pray for the Lord's grace to help me.

An Association at U. Buchanan.

Feb. 21st.—Held services this afternoon and night at the court-house the first of a series, to continue to-morrow.

Sunday, Feb. 22d.—Held three services to-day at the court house ; 25 persons in the morning, 40 in the afternoon, and 55 at night, were in attendance. The Missionary meeting at night was very interesting, and all present seemed to enter into the spirit of the occasion. Three addresses, by pious brethren, were delivered. Four or five dollars were subscribed. A Missionary society was organized three weeks since in our congregation, and very soon a pious catechist may be sent by this society as a lay Missionary to King Peter's town. May the Lord bless the labors of to-day to the good of many precious souls !

A Three Days Tour—Incidents—Preaching—King Joe—Difficulties of Travel.

Feb. 24th.—Left home at 9 A. M. for Joe West's town, in the rear of New Cestors, 25 miles distant. Not being able to procure hammock-bearers, I had to walk all the way. My guide, a native, took me along a path

which was too swampy to travel without a strong native to carry me, so I turned back to L. Buchanan, where, taking another path, he now took me some four or five miles out of my way.

Arrived at six o'clock, P. M., at Kaagais Town, some 12 miles distant from my home. Preached here this evening to about 15 persons, having preached twice on my way to a few persons. This is a small village of some six or eight houses, only three of a good size. I was well received, and well treated by K., the head man. Spent a pleasant evening, as three Liberians were there.

Feb. 25th.—Arose early, and took breakfast at 6½ o'clock. By 7 o'clock, myself and three boys, including the interpreter, were on our way, guided by a more intelligent native, along most unpleasant winding paths towards King Joe's. We passed many new farms, where the forest was just cut, and was being burnt previous to sowing rice. Passed through several villages, nearly all deserted. In one found 20 persons, where I stopped and preached. All were attentive, and seemed surprised by seeing a white man, and hearing such strange news.

Here I took a new guide, and by 1 o'clock we reached Puah river, which we crossed in a canoe to a small village. We lunched about 12 M. beside a cool brook, under the shade of thick trees. The river we crossed empties into the sea at New Cestors, and is only two hundred yards wide where we crossed it.

We passed one village situated on a hill some 400 feet from the plain below, and overlooked a most beautiful rolling country, well watered, and very fertile. The ocean stretched out before us some six miles distant.

We reached King Joe West's town by 3 o'clock, P. M., having stopped near the river to preach and rest. The king is a tall, slender man, perhaps 70 years old. He is polite and kind to foreigners, but not very communicative. His town contains some 40 houses, and 150 to 200 persons. There are some good large houses. Nearly all his people were on their farms. At night I preached to some 50 persons in a court. All preserved good order as I preached unto them the Gospel of peace.

I travelled some 15 or 16 miles to-day, and feel very tired. I slept in a pretty good house, as well as could be expected on the bamboo floor. The night vermin did not let me sleep as well as I would otherwise have done.

Feb. 26th.—Arose and breakfasted early, and left for home soon after 7 o'clock, A. M. Returned the same way during the first 12 miles, when getting a new guide, we came as directly as native paths would allow towards home. I preached four times to-day, to congregations of from 10 to 16 persons.

Dined at 2 o'clock at Swagia's town, some 10 miles from home. Here I preached, and while doing so, my strong native ran off, perhaps two miles, to drink palm wine. I could not find one here willing to carry me through the three swamps between me and home.

I, however, proceeded on my journey without any one. In ten minutes, however, I met a strong one, who consented to go and carry me over the first swamp. We walked some three or four miles before we reached it. By the time I was safe over this, my first native overtook me, and carried me over the last two, some miles nearer home.

These were so bad I was reminded of the "Slough of Despond." The three together must be three-fourths of a mile broad. Once the man sunk so deep in mud and water that I got a share of the dirt on my clothes. We were all glad to get over the last all safe. I was almost overcome by fatigue when I reached home at sun-set. I walked to-day nearly, if not quite, 25 miles along a bad road.

The winding-paths are much hemmed in by thick undergrowth; and one encounters logs, stumps, &c., lying in his path concealed by grass, and must proceed cautiously, or he may lame himself so much as to be laid up. It is impossible to buy one meal's victuals from the natives, so the Missionary must carry food for himself and natives; at least it is so this year. During all my journey of 50 miles I could hardly have rode in a hammock half a mile together, except the last three or four miles, as I approached my home.

I preached in all *ten* times, in as many villages, to some 160 persons in the aggregate. May the Lord cause the precious seed, in his own time and way, to bear abundant fruit to His glory.

Yours most truly in Christ.

BASSA COVE, *March 7th*, 1857.

CHINA.

JOURNAL OF THE REV. E. W. SYLE.

4th Dec., 1856.—If a visitor, unacquainted with the history of Missions in connection with China, could have looked in upon us this evening while we were taking tea, he would have been surprised and puzzled. I might have introduced him first to two Chinese gentlemen, who spoke our language with entire correctness, and were graduates of colleges in the United States; these are *Lysoong*, a former pupil of the Mission school at Singapore; and *A-wing*, of the Morrison school at Hong-Kong. Next, a young Chinese, originally from the polished city of *Soochow*, but now an ordained Deacon in the Episcopal Church, and a very correct writer and speaker of English; he also has visited America, and is no other than our esteemed brother *Tong Chu-kiung*. A tall, stout Chinese youth might have been introduced, as fourth in order, by the name of *Yang He-ding*, and the account of him would have been that he was a teacher of English in our Mission High School, having perfected his knowledge of our language by a two years' residence in the United States.

To have seen all these conversing sensibly together among themselves and with our Bishop, and some of the ladies of the Mission who had been invited to meet them, and to have heard them unite in the singing of sacred music, would have impressed an observer with the fact that *something had been done* for China already, in spite of all the difficulties and drawbacks which distress and embarrass our work.

9th Dec.—It will furnish an illustration of the peculiar manner of thinking and feeling which prevails among the more refined with whom we meet, if I mention a difficulty that was brought to me this morning by a young Chinaman, who expects to be married not long hence.

He pointed to the place in the Marriage Service where the minister says to the woman, "Wilt thou have this man, &c., and, forsaking all others, 'keep thee only to him, &c.'" "Those words, '*forsaking all others,*'" said my inquirer, "can they not be altered? They seem to imply that the young lady had formerly associated with other men, and was not a modest person."

I suppose nothing would more shock Chinese ideas of propriety than what we call "flirtations."

11th Dec.—At the head of the native Philanthropic Institution, called the *Doong Zung Dong*, there is a man, *Kiung Fong-tsur* by name, who seems to be a truly benevolent character. I called this morning and invited him to visit my Blind School (so to call it), where I was attempting to induce these poor ones of the earth to help to support themselves by twisting straw cord, such as is used here for stringing copper-cash, tying up parcels, &c. He accompanied me without delay, spoke very pleasantly to the people as they were at work, and promised to find purchasers for the product of their labors. He also promised to change a few dollars into "cash" for me every week, on better terms than I could get at the regular money-shops.

12th Dec.—The blind straw-workers had another visitor to-day, who gave them words of spiritual instruction and encouragement. This was our Bishop, the feebleness of whose health makes it difficult for him to visit the Church and the schools as much as he and ourselves desire. I know that this occasions him many exercises of mind, and much sorrow of heart; but I do not see what can be done consistently with his own view of the duties of his position, other than to continue bearing his burden as heretofore. That he has run down in health to the same point where he was before his visit to the United States (or even below it), is plain to all who see him frequently, as we do. A remedy we find it very hard to suggest.

16th Dec.—In order to attract the attention of passers-by, the pulpit at the Church has (at Mr Nelson's suggestion) been taken from its former position, right in front of the Chancel, and placed about half-way down on the west side, and right opposite the large eastern door that faces on the

street. By this means we hope that more hearers will be drawn in ; and when we desire to secure the amount of quiet which is wanted on occasions of *worship* distinctively, that door can be closed, and a smaller one at either end opened. The location of our Church proves, after these six years' experience, to be one that will be permanently good—not in a place so noisy that solemn worship cannot be conducted there, nor yet so retired that few find the way thither. The site was procured by our dear brother Spalding.

18th Dec.—I was present to-day at the marriage of our last-ordained Deacon, *Tong Chu-kiung*, to *Siu Quen*, the first girl-scholar of whom Miss Jones took charge many years ago. The crowd of people from the neighborhood, which such an event brought thronging to the Chapel, was very great, and made it impossible to maintain quiet and order during the ceremony. A good many of the foreign residents, English and American, were also present.

Another event marks the day : a donation of \$100 towards carrying on my Blind School experiment, sent me by an American merchant of this place. This will enable me to keep matters going till there shall be time to hear from friends in America to whom I have written on the subject.

21st Dec., Sunday.—A very intelligent, promising young man, who has been teacher of Mr. Nelson's day-school for some time past, was baptized at the Church this afternoon. Mr. N., of course, performed the service, and afterwards preached to a very attentive congregation. These baptismal occasions are great seed-times. The minds of the people seem to be impressed in a very especial manner, and applications for instruction and for immediate baptism are apt to be made, with much appearance of earnest feeling. I have one such case on hand myself, but there are so many causes for doubt hanging about it, that I feel sure deferment is the safest plan.

During the evening service at the Bishop's house, the Nelsons' baby was baptized by the name of Mary Carter.

22d Dec.—The Carolus dollar, which is the standard of currency here, has been worth 1750 copper-cash till very recently ; to-day it brings only 1150. Such fluctuations as this will suggest to those conversant with the laws that regulate exchange a great many inferences as to the unsatisfactory basis upon which commercial relations must stand when these things occur. The amount of juggling and manœuvring that goes on here in the money market would be impossible if this people possessed a periodical free press ; but this is one of the last things the Chinese care for ; and the several attempts that have been made by foreigners to publish *Prices Current*, &c., have been disrelished and discouraged by the Chinese.

23d Dec.—This morning I brought to a conclusion what has been occupying me at my desk for some time past—a translation of the Morning Service, on which the Bishop requested me to do my best, as a contribution

towards the revision which he proposes to make in due time. Our present Service was put forth some years ago, and might advantageously be revised now, as well as enlarged, especially by the addition of more canticles than it was practicable to use at first.

In the evening received a very kind note, enclosing \$20, from the captain of the British man-of-war now lying here. He had visited the city with me a few days before, had seen our day-schools, &c., and sent this donation towards their support.

Christmas-Day—which I cannot describe more minutely than to say that it was spent in religious services, in visiting our schools, and making presents to our scholars, in preaching to the heathen, and in happy social intercourse among ourselves. These things are now become such common-places in Christian lands that a detail of them would be read with no interest. What *we* feel in connection with them, however, may be approximately imagined by the members of a Christian family who should transport themselves in thought to the cities of Rome or Athens in the year 57, and should see growing up around them a community of Greeks or Romans learning to know what Christmas meant.

26th Dec.—Rev. Mr. Inslee and wife, from the Presbyterian Board, are here, on their way to join their Mission at Ningpo.

28th Dec.—A silent Sabbath. I refrained from preaching on account of my throat, which is relaxed and ulcerated.

I went abroad, however, and succeeded in settling my doubts as to that applicant for baptism to whom I referred on the 21st.

His case was a remarkable one, and deserves a special description, for it is a specimen of a class which has now become quite numerous amongst us. The man, *Zaw Sing-kway* by name, had been on my list of applicants before I left Shanghai in '53, and in my absence had attended successively on two of our Missionary brethren from the English Ch. Miss. Soc. One of them, however (Mr. Reeve), failed in health, and restricted his labors to the Society's Vernacular School, and the other (Mr. Burdon) betook himself to itinerant preaching exclusively; so that when I returned, *Zaw Sing-kway* was among the first to present himself and ask for regular instruction. This was given to him, and he seemed to profit by it rapidly. He learnt quickly and correctly. Gospels, Genesis, Acts, Catechisms, were all gone through, until he seemed adequately furnished so far as head-knowledge was concerned; but I could feel no satisfaction as to his state of heart. A *sense of sinfulness*, in any marked degree, seemed to be wanting; and this deficiency made itself manifest to the Bishop when he examined him, as it had previously done to myself. Whereupon I told him plainly what our difficulty was, exhorted him earnestly to pray for the teaching of the Spirit, and appointed the Epistle to the Romans for him to study and pray over,—I myself explaining and enforcing its doctrines chapter by chapter.

This task also he went through with the same alacrity as all former ones. He professed, in words, to feel that he was a *sinner* and needed to be *saved*. The only thing that remained for me to do was to test his truthfulness in some practical way, and he had furnished me the means of doing so by mentioning incidentally, from time to time, certain particulars concerning his former history and present circumstances. I had noted these in my memory ; and calling to me the two parties whom he had requested to act as his witnesses in Baptism, I charged them that they must, by diligent inquiry, satisfy their own minds, and do what they could towards satisfying me, as to whether *Sing-kway* had told the truth in regard to his dwelling-place and his occupation. After some days I was informed by one of them that he had been baffled in all his attempts to ascertain the truth, and that he knew no way in which he could proceed to satisfy himself farther. The other witness had shrunk from doing anything more than make a few general inquiries—such a scrutiny of facts being quite unusual among the Chinese, and not a little inconsistent with their ideas of politeness. There remained no other way than to take the matter in hand myself personally, and so bring it to a point.

When, therefore, *Sing-kway* made his appearance early this afternoon, expecting that he was to be baptized without further delay, I asked him "Was he still living where he formerly did?" "Yes," he replied. "Then," said I, "take me to the place and let me see it." "Certainly," he said; "I will call for you this afternoon at four o'clock." "Better go at once, I am at leisure now." Here he showed a little hesitation, and suggested, "half an hour hence." "Now, at once," I repeated; "I am ready to follow you."

And follow him I did for about four miles, through streets and lanes, and even a little way into the fields, through which he led me, till he returned to the neighborhood of the Romish Cathedral, and brought up finally at a tea-drying establishment, similar to that in which he had formerly stated he was employed. There he stood stock-still in the street without saying a word, nor would he commit himself by uttering a syllable, though I waited some time in silence, being curious to know how he would escape from his dilemma. In vain, however; I was obliged to speak first myself, and ask *where the place was?* No answer. Nor could I get any satisfaction; nothing but a confused attempt to make an elaborate explanation, involving an account of the customs of trade, &c.

This I cut short, and left him abruptly, thinking to myself as I returned to the Church, "If there is anything in this man—good or bad—he will find me again." And so he did. Late in the afternoon, before I had left the Church, he came to the Vestry, and I listened to his story—one going to show the "tricks of trade" here, and how the underlings of an establishment that has a good name, manage to intercept country customers, and transact business for them at a lower percentage than is common,

they retaining their situations in the house, and yet surreptitiously making use of its name and influence.

It would seem to us almost impossible that such a system could be carried on at all, and in a land of newspapers and advertisements it would be impossible; but not so here; and this man had, by his own confession, been engaged in transactions of this sort while coming to me regularly and learning moral Scripture truth. This revelation somewhat settled my mind as to his object being to obtain employment, rather than to act as a spy of the Romanists of which I had, for many reasons, suspected him.

29th Dec.—The Bishop invited all the ordained Missionaries to meet him in his study this morning, which we did. The subject of fixing the amount of salary for the native Deacons was discussed, and the sum fixed at twenty strings of copper-cash (about \$14) per month.

Mr. Liggins was directed by the Bishop to commence a school and preaching-place in a village to the eastward of our settlement. Mr. Williams to do the same at a large village called *Sing-zak*, to the westward. *Chi* was to assist both these brethren alternately, and *Chu-kiung* was instructed to procure a house in the city, and consider himself as appointed Deacon of the Church there. We all felt that these arrangements were a suitable preparation for commencing vigorous labors with the New Year.

JOURNAL OF REV. ROBERT NELSON.

Sunday, Dec. 7th, 1856.—After Chinese service in the chapel, I had it open for an English service for sailors, who have recently abounded in our neighborhood. But though, for a few Sundays past, they attended pretty well, to-day not one came. After dinner, went to my preaching place in the city, and had more persons than usual in attendance—though still very few. The location of this house (being back from the street), as well as its construction, is evidently very unfavorable to gathering congregations. A congregation, that is of the same persons, regularly attending, we only have at one place—the school chapel—where the boarding and day schools in its neighborhood, with their teachers, and many of our servants, attend every Sunday morning.

For other congregations, we depend almost entirely on those passing along the streets; and, consequently, a house right upon a crowded street is best for a chapel. Mr. Syle's hour for preaching being later than mine, when through at my place, I went on to the church and acted doorkeeper, to get the people in while Mr. S. preached to them. The attendance was very good. Indeed, a change recently made in the position of the pulpit, bringing it just opposite the main door, and in full sight of the passers by, has increased the average attendance very much.

Returning home, found a thief tied up in my yard, who had, in open daylight, walked up stairs into a back room—Mrs. N. and Mrs. Syle sitting in an adjoining room—and helped himself out of a wardrobe, and a female servant coming in on him, he made off quickly with his spoils. Soon after, however, he was seen with the articles, and brought back; and the valuables, happily, were recovered.

Monday, Dec. 8th.—Went on the ship “Horatio,” to get some wood at eight dollars a cord. This is much cheaper than it can be gotten from a distance. This whole region is so thoroughly clear of everything like timber or forest, that all the wood used here comes from a long distance, and is very dear. Afternoon, went to the church in the city, by arrangement with Mr. Syle, to take the service there for him on Monday.

Tuesday, Dec. 9th.—This being the birthday of one of our little boys, we had a gathering of the Mission children generally. Dr. Hobson, of Canton, brought his little boy also. Dr. H. is one of the many whose work has been broken up by the recent disturbances between the English and Chinese at Canton. He seems to be an earnest Christian man, and is quite an old soldier in the Mission field. At 7 o'clock, P. M., saw a large fire in the direction of the city.

Wednesday, Dec. 10th.—My school teacher, from the city, come early this morning to say, that the fire last night was just in the region of my preaching place; that part of the house was burnt and pulled down in the commotion, and that the house being thus opened, the rabble rushed in and carried off tables, benches, pulpit, font, chancel rail (these last three items were remnants of Mr. Spalding, who had them while he labored here), books, book-shelves, tearing out the windows, wrenching off the doors, and breaking up the floor. The house is rented from a Chinaman, but all the items mentioned, except the floor, were the purchase of Mission money; and who now will come to the rescue and build a house to the Lord? The place looked desolate enough when I went in, and there was nothing to do for it, but to send for the landlord to come and take care of what was left.

Friday, Dec. 20th.—Old Soong (the boatman who first brought the Bishop from “Wong-Ka-mo-dur” to Hong-Kur, our present place of residence, and who helped to skull us ashore on the day we reached here), brought me his eldest son to get some help for a very sore leg. The “wounds and bruises, and putrifying sores,” of numbers whom we meet here, who, from the crown of the head to the sole of the foot, have literally no soundness in them, are loathsome in the extreme; yet are they no more palpable than the “*running sores*” of “moral putrefaction,” which cover the whole body and soul of heathenism. For all this, Christians believe that the Gospel is the remedy, full and sufficient, and that Christian Missions are the applications of the remedy. The belief in the virtue of this remedy is based upon two grounds: 1st. What the Gospel, as “the

power of God unto salvation," undertakes to do; and, 2d, what the Gospel has actually done. What the Gospel undertakes to do, is clear from the prophecies, and promises, and commands of Scripture, relative to the spread of Christ's Kingdom throughout the whole earth. And what the Gospel has done, is seen not only in the change wrought in the character of any children of Adam who are brought fully under its form, but in the superiority of a Christian over a heathen country; the measure of which superiority is precisely the extent to which pure Christianity has leavened its institutions. It is seen in heathen lands as far as it has been tried: in India, in Africa, in the Isles of the Sea, and in China, the trophies of the Gospel are beyond the question of a rational man. The argument, therefore, for Christian Missions, as the application of the true remedy for all the evil contained in the comprehensive word, *heathenism*, is a clear induction from the professed faith of Christians, and from unquestionable facts.

Why, then, is the Christian Church so little alive to this work? How, with the knowledge that hundreds of millions of our race—our common humanity (for "He hath made of one blood all nations that dwell in the earth")—are in heathen darkness, and believing the Gospel to be the remedy for it—how can the Church at home do so little in this great cause? If any are disposed to take comfort in the fact that our Church has a Mission in Greece, and a large one in China, with full outfit of Bishops, Priests, and Deacons, and large schools for boys and girls; and a still larger Mission in Africa, which is doing a great work there—it may be replied that the work of our Church in China, for example, is about as if a physician, having a patient diseased through all his vitals, and full of horrid sores without, should apply a remedy to the end of one finger—the remedy acts admirably, and quite cures up several old ulcers that had long been festering there. But alas, the supply is short, and with all the efforts that are made by the friends of the patient, no more is procurable; for there are two more patients, who must have a share, and that quite exhausts the annual supply. The whole work of Protestant Missions in China is small, and the whole ground occupied is a mere foothold on the borders of this immense empire of Satan; a foothold which, small though it be, we trust our great Captain will never surrender. But it may well humble our boasted Churchmanship to think how small a portion of this small work our own Church is doing, and how poorly even this is supported.

Saturday, Dec. 13th.—Took Dr. Fish to see the son of old "Soong," the boatman. The old man had recently lost a daughter, about 20 years old, and upon the table was a roll of spinning cotton made into the form of a cross, and suspended from a stick, before which was a bit of incense burning. This cotton was to represent the spirit of his daughter. Under the table was a pair of very prettily worked woman's shoes, made by his daughter. These, he said, were put there that any who saw them

might say, " what a pity that one who could do such work should have died!" Succeeded in getting a place to keep my day-school together temporarily.

Sunday, Dec. 14th.—Chai preached at our Morning Service in the Chapel, taking Chin-Kiung's place, who expects to be married next Thursday. Afterwards, I waited for the sailors, and as before, none came; but a number of Chinese gathering about the door, and seeming willing to come in, I preached to them. Just as this was through, two ship Captains came in expecting service. We first had a general conversation on religious subjects; one of them being very free to express his mind, which had a very fair lining of Scripture truth, but a thicker wadding of self-deception. Afterwards, I took the desk—had prayer, and tried to divide some of the word of Truth, so as to give to each a seasonable portion. My free-spoken, but respectful hearer said, though the congregation was small, he hoped the service would be none the less profitable. Going out they left, each, one dollar for charity.

Visiting my new school-room, in the afternoon, I found carpenters at work. The landlord had promised to have a door made in the school-room, but expressly *not* on Sunday. On my reminding him of his agreement, he said this work was for quite another place. Not being able to mend the matter, I had to let it drop.

It is sad that so many of the foreign residents here have building and other kinds of work done on Sunday, and in many ways accommodate themselves to heathen practices, thereby giving the Chinese a strong lever against us as Christian teachers. At the Church, preached after Mr. Syle; congregation good.

Tuesday, Dec. 16th.—My teacher read me a rhythmical epitome of the principal points of Scripture teaching. The Chinese have very definite metres, and a great deal of their music is set to metrical compositions. A Christian Chinese poet, who could furnish us with some good hymns for our worship, is a desideratum. So far, we are limited to chanting, which, happily, suits this dialect very well; and the dialect, too, is well adapted to chanting.

Thursday, Dec. 18th.—Rev. Mr. French, Presbyterian Missionary, from Canton, called this morning. He is another of those who have been broken up there by the present troubles. His private loss, too, was considerable—the Mission buildings being burned and his property with them.

Attended the wedding of Rev. Mr. Tong and Miss Seur-Yun, in the Mission Chapel, about 4 o'clock this afternoon. Quite a number of foreigners, and an immense crowd of Chinese being present. This interesting couple are pretty well known, doubtless, to those who keep themselves booked up in the China Mission. The young gentleman has often been before the public of our communion, both in his own person, when in the

United States with Bishop Boone, and in the various accounts of his conversion and admission to the Church, for candidateship, and admission to Deacon's orders, preaching, betrothal, &c.

The young lady—though not so publicly as became her—has also been brought to the notice of the Church at home, as the first of the Chinese females who came under Miss Jones' fostering care. Her baptism, confirmation and betrothal, have all been duly made known to the readers of the SPIRIT OF MISSIONS, and CARRIER DOVE. These two have been united by the Bishop in the bands of matrimony, and make another Christian family, as the fruit of this Mission. The scene would have greatly interested all the acquaintances of Mr. Tong and Miss Seur-Yun. Shut up in a large sedan, covered with red cloth, and decorated with various fantastic and indescribable ornaments, the bride was brought into the vestibule of the church; and arrayed in crimson, and veiled with crimson, and with a wondrous tiara of beads and precious stones, and flowers upon her head (an article, by-the-by, hired for the occasion, and which had crowned many a bride before), she was handed out of the sedan and led up to the altar—not by the waiting lover—this would not do—but by an old female genius, who must, by inalienable right, and inviolable custom, preside over such performances. This important character, taking the bride by both hands, and walking backwards, led her up to the appointed place. There the groom was at her side, and the marriage duly celebrated after a Christian manner; the service used being a translation of the one in the Prayer Book. The foreign ladies present, took the liberty of removing the veil, after the ceremony was over, that they might get a look at the bride. This veil, it may be observed, at the face and a little below, is very much faded from its original color—the hypothesis being that the tears of the bride, on leaving her home, have taken the color away. Congratulations being finished, and curiosity satisfied, the crowd were made to give way, and allow the old bridesmaid, walking backwards, as before, to lead the “new wife” back to her sedan, and then she was carried to the house of her husband—Mr. Tong having provided himself with a place to receive his bride.

Spent the evening at Miss Fay's, who has lately commenced keeping house for herself. Bishop and Mrs. Boone, Mr. and Mrs. Keith, were also present.

Friday, Dec. 19th.—With most of the members of the Mission, attended Mr. Tong's wedding feast. Of course it was thoroughly Chinese. Water-melon seed, ground pease, rice, and a number of messes having remarkable combinations of meats and vegetables, emitting remarkable odors, were all stewed together, and we had chopsticks to eat with. The bride did not appear at the table, but we all had the pleasure of seeing her in her apartment. She appeared (as was, no doubt, the highest etiquette for her) in the most unconscious and indifferent mood possible. The groom was in fine spirits, and entertained his guests. May they both have grace

to be helpers of one another, and to shine with brighter light in the midst of the thick darkness that surrounds them.

Tried again, to-day, to get a place for preaching in the city, but without success. We want another chapel very much, but where is the money to buy or build? Our monthly supply is not adequate to our present need, and to enlarge our work is, of course, impracticable.

Saturday, Dec. 20th.—Saw my day-school teacher, who is to be baptised to-morrow. His mother, he told me, wished him to wait until the New-Year, and she would then be baptised with him. But I ordered him not to put it off for such a reason, as the future was uncertain. His own mind being settled, he agreed with me, and he is to come forward to-morrow.

Sunday, Dec. 21st.—This morning I had the chapel service, and expected to baptize my teacher, but he did not appear until we came out, when he said the service was begun when he got to the chapel, and then he did not venture to go in; so, with the advice and consent of Mr. Syle, I concluded that the afternoon service, at the church in the city, would be as suitable an occasion for the baptism; and accordingly, there, before a large congregation of his heathen countrymen, I had the happiness of admitting this man into the congregation of "Christ's flock;" and oh that he may "continue Christ's faithful soldier and servant unto his life's end!" Any one thus coming out from among the heathen and renouncing the world, the flesh, and the devil, has heavy odds to fight against, and such as many Christians can know nothing of. But "by God's help," "the good fight" can be fought here too.

At the evening service, the Bishop baptized our little "Mary Carter." A blessed day's work it will be if both these "new born babes" may have their "names written in the Lamb's book of life," as a "son and daughter of the Lord Almighty."

22d Dec.—Had my usual Monday afternoon service at the church in the city. Saw a woman near the little east gate, kneeling just in the crowded street, and singing some doleful tune, by way of asking alms. The variety of ways in which the business of begging is carried on is truly wonderful. As, for instance, exposing to public view the most horrid sores (many of which are made for the purpose, even to the extent of maiming the feet and hands, and cutting them off—putting out the eyes—eating holes into the flesh with lime, or other caustic substances,) getting into the most exposed parts of the public streets and highways—sitting, or kneeling, or lying in the mud, or in the cold wind, or in the hot sun. Women with infants almost bare upon their backs, or in their bosoms, begging the passers by. Another class, with bones or sticks, to rattle, or a bell or piece of metal to ring, go from door to door, and worry the occupants of each successive house out of *one* cash. Some stand and sing, some play on flutes or stringed instruments. Then there are old, and middle-aged,

and young, who go about telling piteous tales of sorrow, loss, bereavement, starvation, sickness, and every ill that humanity can suffer. The constant meeting with such beggars tends greatly to blunt the feelings, and in the midst of so many claimants, it is sometimes hard to get at the real objects of charity. But there is real suffering enough in China now. Failure of crops, and civil war, make sorrows of every sort, and a legion of them.

25th Dec.—A beautiful, bright Christmas day. We had our Morning Service and Communion in the Chapel, at which the communicants from the city were present.

Soon after Church, Mrs. Boone had a Christmas Tree filled with a variety of beautiful things, for the entertainment and benefit of the Missionary children generally. Most of them were present, and all had some pretty presents on the tree. When this lively scene was over, I preached for Mr. Syle in the city, he having preached at the chapel in the morning. Our Mission all dined at the Bishop's, and spent the evening together.

Friday, December 26.—To-day, there was another Christmas Tree for the benefit of the scholars in the Girls' School. One item, or one manner of fruit on the tree, which was particularly "pleasant to the eyes" of the young lasses, was a number of doll babies, which had been very gaily dressed by the young ladies of Miss Haines' school in New-York; who would, doubtless, have felt themselves well rewarded for their work, could they have seen the bright faces of the Chinese girls, on receiving such a doll. Besides, there were many other nice things, which set off the tree handsomely, and gave it value in the eyes of the spectators.

Sunday, 28.—Chai preached at Morning Service. It is quite a pleasure to see Chai improved so much in health. He has been very unwell for many months, but now seems much better again. There is something pleasant about this brother, that commends him very much to the kindly feelings of all who know him.

Monday, December 29.—Had a clerical meeting in the Bishop's study, to consider a note from Chai, petitioning for a change in his salary. The value of the dollar in Chinese cash having varied, within the past few months, from 1,800 and upwards, to 1,150, Chai's monthly allowance of \$10 is, of course, much less than it was. He brought in quite an interesting paper, giving an estimate of his expenses of living; and he asked that his stipend might be fixed at 20,000 cash a month, which was not thought unreasonable. The same was also allowed Mr. Tong, now that he is the head of a family. Before separating, it was concluded, on Mr. Syle's suggestion, that we have a meeting of the clerical part of the Mission once a month, for prayer, and reporting our respective work, and discussing any questions which might be proposed connected with it. So the coming New-year's-day was set for the first meeting, and the last Thursday in each month thereafter.

Tuesday, 30th.—To-day, "He-Ding," recently returned here from America, was betrothed, with due ceremony, to another of the Christian girls of the Mission school. There is no attendance of the persons betrothed on such occasions; but the exchange of presents (which is the evidence of the contract) is done by proxy, for both parties. In the evening we had a pleasant little company to meet Mr. and Mrs. Tong, consisting of a few of their young friends and the members of our Mission.

Wednesday, Dec. 31st.—Went with Mr. Keith to examine several ships in the harbor, with a view to his getting passage for New-York. The result of which was the pretty decided conclusion to take the "White Swallow," Captain Brown, to sail about the 20th of January. Mr. and Mrs. K., both of whom are very much run down in health, have been expecting for some time to get off about the time just mentioned, or a little later. But this opportunity being favorable, it seems best for them to avail themselves of it.

New-Year's-Day, 1857.—This morning we had our meeting in the Bishop's study, according to appointment. After which Mr. Sytle and I went around to call on the ladies of the community outside the Missionary circle as well as in it. Saw one or two foreigners just down from Nankin, who bring the first direct intelligence of the rebels which has been had for a long, long time. The particulars of their account I will send you by the mail.

Sunday, Jan. 4th, 1857.—Chu-King preached in the chapel a very nice sermon. He certainly handles the dialect with a force and pliability I have heard no one else here attain to. He has a very good mind, too, and his sermons and sentences are definite and have point to them.

Monday, 5th.—Got our mails to-day with dates to 20th of October. No money, and our poor Mission is on the borrow again. And now what a mess money is in here! The famed Carolus dollar has fallen greatly in the estimate of the people; "but yesterday he might have stood against the world, now none so poor to do him reverence." The commercial Chinamen look at it with suspicion. And it is worth at best only a third of what it was a few months since.

Tuesday, Jan. 4th.—Busy for the most part to-day, preparing for the mail to close to-morrow. The quiet was once disturbed by a sound of buzzing in the yard, and on going to see—what a sight! A mother who had some time during the course of the day given birth to twins in a field not far off—one of them was in the mother's bosom, and the other in another woman's. Our nurse tells us that children thus born are considered particularly promising. Such cases do not occur every day at our doors; but it was but a little while after this one went away, when another of the same sort was seen close by. The children in the second case being housed in the same way, and without a particle of clothing.

CHURCH OF ENGLAND MISSIONS.

We copy from a recent number of the Church Missionary Record the following interesting summary :—

RECENT INTELLIGENCE.

INDIA.

THE progress of Christianity in India is daily attracting more and more attention. We have several times lately inserted extracts from various secular periodicals bearing upon our work; and we now lay before our readers the greater part of an article from the "*Friend of India*" of February 12. It contains some inaccuracies, and the tone and language are ill suited to the subject. Its testimony, however, is valuable; and it is useful to look at Missionary results from another point of view besides our own. The foot notes are ours.

"We do not often notice missionary efforts, and our silence is deliberate. The oak can grow without watering, and we see little use in perpetually calling attention to the number of its rings. It is time, however, to mention a few plain facts. We are tired of listening to nonsense about the small results of Missionary work, the enormous revenue expended, the inadequate returns secured. In the midst of the mighty events now passing over Asia—though every throne is rocking, every dynasty crumbling into dust—though the Tartar Lords are ceasing from the face of the earth, and the great struggle of the North and the South seems rapidly approaching—there is no event more wonderful than the progress of the Mission power. Within one poor half century, the unregarded efforts of a few fanatics, with a 'visionary cobbler'* at their head, have become the strongest of social levers. If a third of the human race are now in internecine struggle among themselves, it is because a Missionary instructed a poor Chinese lad, sick in his hospital. Dr. Livingston has done more to open up Southern Africa than ten expeditions could possibly have accomplished. He has revealed the great fact, that far beyond the wild tribes who fringe our Southern colonies, lies a great black race, gentle, and with that capacity for a low civilization which all Negroes seem to possess. Dr. Krapf has opened Eastern Africa; and Europe hears from a Missionary for the first time, of cities like Abbeokuta, where great and prosperous communities dwell without knowledge of any world beyond. We have Sir H. Rawlinson's word, that a Missionary saved 30,000 Nestorians from extirpation. We say nothing of their success in the Southern Seas. . . .

* Dr. Carey,

"It is, however, in India that we are told that nothing has been done. Is it true? Is it nothing that one entire race, shortly to people an entire province, eagerly embraces Christianity, maintains its own pastors, builds its own churches, and, when called upon to suffer for the cause, dies calmly with Christ upon its lips? Those who know the Karens, know that they have done all this, Is it nothing, that at this very moment, in the jungles of Chota-Nagpore, among a race wild as our painted forefathers, three thousand men have declared their eagerness to be baptized?† That Government, with another wild race to tame, and that race recently in rebellion, can find no civilizers so efficient as Christian Missionaries? Is it nothing, that, among the pariahs of Lower India, one hundred thousand men have embraced the faith, and do, so far as the human eye can see, live according to it? . . .

"It has been evident for years, to all men with eyes, that the old fabric of Hinduism is breaking up. In the Arctic Seas, before the ice cracks, a low, steady murmur is heard; never ceasing; springing no one can tell whence; yet always, in the midst of the vague terror it suggests, announcing the approaching deliverance. The ice has not cracked, but the murmur which precedes it is on the air. Who believes in Hinduism? . . . Certainly not the Hindus. Suttee and widow celibacy are abolished; polygamy is doomed; and what Hindu, knowing all this, raises a hand? There is no heart left in the creed; and though it may exist for generations yet, as the corpse of the Roman paganism did, its downfall is assured.

"This has been accomplished by Missionaries, and is not the greatest of their achievements. For years their influence, and that of the class which supports them, has been permeating Indian society. That society is consequently utterly changed. . . . The tone of the official world has utterly changed. The dignitaries who, in 1810, endeavored to drive the 'fanatics' from the country, in 1856, even while refusing their requests, admit that much is due to their 'earnestness and experience.' The avowed support or opposition of the body is as potent as that of any other single class. Is this nothing to have achieved? We have not spoken of souls saved, for we are not writing to religious men, who know these things without our guidance. We address those who will look only at the social aspect of the question, and we ask them whether the result does not justify the cost.

† From a letter of Mr. Rebsch, of February, 19th, we find, that within six years, from 3,000 to 4,000 of the Coles have been baptized. They do not look up to Europeans for assistance, but build their own churches, chapels, and schools, and have already a Missionary Society among themselves, from which they send gospel messengers towards those places where it is not yet known.

† The number given in Mullens' Revised Statistics of Missions in India and Ceylon (1853) are, 76,591 for the Madras Presidency. The grand total for all India, 112,191.

"We believe these truths are beginning to be felt in Europe. In 1832, there were twelve Missionaries beyond the Kurumnassa; there are now 102. Within the last few years, four new bodies have entered the field—the Swedish Missionary Association, the Moravians, the American Episcopal Methodists, and the Canadian Presbyterians.

"There is more wisdom shown, too, in the selection of men. Special Missions are to be organized to the half-educated class, which calls itself, and perhaps is, the hope of Bengal. Dr. Pfander, long engaged in efforts among the Mussulmans of Upper India, has been selected for the Mussulmans of Turkey. The patient, simple Germans, with their handicraft and medical skill, are selected for the jungle Missions. But the greatest hope of all remains in this—our schools and colleges, among the thousands they turn out, may yet produce a native apostle. . . . We have ourselves seen two thousand natives losing all their apathy, jumping, screaming, gesticulating, at a song. The power of preaching among such a race has yet to be understood."

CHINA.

Considerable anxiety continues to be felt for our Missionaries in China, more especially since the publication of a statement in the newspapers, to the effect that many Missionaries, as well English as American, have left Ningpo, and taken refuge in Shanghai, at which place the foreign community is better protected than at Ningpo. The statement needs some explanation. There were rumours current at Ningpo respecting dangerous plots, contrived by certain Cantonese residents, who were believed to be in secret communication with the authorities of the place. A conference was accordingly held among the Missionaries, and some of them deemed it prudent to remove with their families to Shanghai; while others resolved to continue at their posts. Of our own Missionaries, Mr. Cobbold had already gone to Shanghai, for a purpose entirely independent of the circumstances which, subsequently to his leaving, had led to the conference above referred to, and his family have since joined him. Mr. Gough has also deemed it right to send away his wife and child, but he himself determined to stand fast; while Mr. and Mrs. Russel both remain at their post. All praise be to God for their bold resolution! May He be their shield and their tower of defence! The native Christians have stood firm.

WESTERN INDIA.

The Rev. A. Frost, writing from Nasik, Jan. 1857, says:—

"The experience of this year's intercourse with the people, and a more intimate acquaintance with their character, and social habits, and prevalent religious opinions, bring more and more before my mind the formidable strongholds of Hindu heathenism. A native who is not influenced by

any hope of worldly advantage must indeed be drawn by a mighty power before he can take the decisive step of confessing Christ, and enduring all its well-known consequences. It is only by continued intercourse with the natives, and reading their own books, that this so necessary knowledge can be obtained. I feel sure that the merely being informed of the habits of the Hindus, as many may be while living in England, is quite insufficient to give that realizing apprehension that is so strongly and painfully forced on the mind out here. Thus, for instance, at home we may read of Hindu caste customs, and their doctrines of transmigration—for in themselves the ideas are simple—but the constant acting out of caste prejudices, in its innumerable ramifications, must be witnessed, to be invariably realized; and as to transmigration, I am only lately believing and realizing that all the religious thoughts of all classes of the people radiate from that centre, which thus influences practically their daily ideas.

“How important is this increasingly intimate acquaintance with what is habitually passing in the native mind, in order to apprehend the obstacles the Gospel of Christ has to surmount! I say important, not in order that these outworks may be the better assaulted, but that we may feel more and more the utter fruitlessness of all attempts to pull down these strongholds of Satan by mere human reasoning, when the wisdom of God has ordained that ‘the foolishness of preaching,’ the lifting up of Christ alone, is the single and only instrument. Thus, while continued dwelling among the heathen would tend at first sight to discourage and dishearten, yet if our experience be used aright, it will lead us more to rest on the promised power of the Spirit of God accompanying the simple and affectionate setting forth of Christ, and to trust that God will do for us what we might be led vainly to attempt, perhaps unconsciously, by at least a mixture of the wisdom of man; a wisdom to which in the turning of man to God, Scripture gives no promise.

“This leads me to express here, my strong feeling that our real spiritual usefulness as Missionaries, whether our duties be educational, pastoral or itinerant, consists in the Scriptural exhibition of Jesus Christ.

“Even when the name of Christ has been often uttered, it too often happens that, excepting the holiness of Christ’s character, the hearers would be able to gather nothing more of Him than they might say is to be found in the shasters of the Hindu gods. There is too often a painful omission of those sweet traits in our Lord’s character, that are so well calculated to draw the hearers to Him in love, and which would unfold to them a gracious Person, as different from any of the heathen gods as light from darkness.

“How much do we all need the prayers of our brethren at home, that we may so know Christ, by a growing, happy experience of Him, that it may be more natural, so to speak, to dwell and enlarge upon the gracious

and loving character of Jesus, than to speak of His miraculous power and holiness, and other subjects rather connected with the Law than the Gospel.

“And here—without wishing to express any opinion as to the aid afforded by Government schools to Missionary effort—I would merely recall the fact, that God has, in not a few instances, seemingly employed them as a preparatory step to the final enlightening of the heathen mind through a knowledge of Christianity. Doubtless, then, the same kind of aid, though different in degree, may be expected among the lowest classes, from that simple showing of the folly of idolatry, and its innumerable customs, which the native preachers do with a facility and in a manner that perhaps no European could ever attain, even if he wished. I cannot doubt that God overrules all truth that is spoken in His name for His own glory, in His infinite wisdom.

“In conclusion, I would earnestly ask your prayers on our behalf, that we may have grace to be faithful in the setting forth of the Lord Jesus Christ in His fullness. And, as of next importance to us as Missionaries—that we may do this not only with our lips but in our lives—that we may show, to Christians and heathen alike, more and more of the mind that was in Christ Jesus. If this be deeply important in the ministry at home, how much more so is it here, where every inconsistency is observed and commented on by the native Christians, and where the heathen about us, in our household and elsewhere, narrowly watch us, and gladly lay hold of any thing by which they may lessen our influence and hinder our work?”

SOUTH INDIA.

In a letter from the Rev. P. S. Royston, dated March 14th, written immediately after his return from a tour in Tinnevely, he says: “On landing here, the first piece of good news which I heard was, that God has been pleased to give grace to two of Mr. Cruickshank’s senior pupils, and to the Preparandi Institution munshi, to embrace Christianity. This occurred the Monday after I left Palamcotta. The sensation caused in consequence has been exceedingly great, and no efforts have been spared to induce these young men to renounce the religion of Jesus; but He has kept them, so far, steadfast. I need not say how gladdening was this piece of news to us [Mr. Thomas and himself] on our arrival here. The former munchi is now with them in one of the upper rooms of the printing office, whither they have been sent for safety’s sake. Pray for these now tried brethren. Only four days previously, they, with some dozen others of the school, waited on me, with forty-five rupees, as a donation—as yet incomplete—from them, in acknowledgement of their debt to the Church Missionary Society. I little thought when addressing them how soon I should hear of their far better donation.”

INTERIOR OF AFRICA.

THE new volume of *African Travels*, by T. J. Bowen, (through whose instrumentality a bill for the exploration of the River Niger was recently introduced to Congress,) just published in Charleston, S. C., is one of much interest, and is well calculated to create a public conviction in this country, not only of the practicability of establishing commercial relations with the interior tribes of Africa, and opening the resources of that comparatively unknown quarter of the globe, but of its expediency. Mr. Bowen has familiarized himself with his subject, by extensive exploration and personal observation; and argues strongly in favor of fostering African commerce, as the pioneer of civilization and social advancement in that dark continent. With regard to colonization, Mr. B. entertains the most sanguine expectations. Reverses may be experienced, but the belief is expressed, that "the perpetuation and ultimate triumph of colonization and missions are guaranteed by moral and social causes, which are as irresistible as the physical laws of nature;" and of the colonization scheme as now identified with Liberia, he "feels authorized to entertain large hopes of the future." The natives around and among the colonists are barbarous, but they are moving onward towards civilization, and this motion, which is already beginning to be remarkable, is more likely to be accelerated than retarded.

But the people of Soudan, inhabiting the interior, are regarded as affording, at this time, the most hopeful field of effort, as they are pronounced more civilized and in all respects superior to those on the Western coast. The heavily wooded countries of Western Africa, moreover, are far more unhealthy than the open and elevated plains of the interior. It is, therefore, proposed to run a line of missionary stations from Lagos, on the Bight of Benin, directly through the Yoruba country, to the remote interior, and there to extend Missionary operations on all sides, in a healthy climate, among semi-civilized people. To aid in completing this road, the profits which may accrue to the author, from the present volume, have been appropriated. Besides a station already planted at Lagos, there are two others located 120 and 170 miles inland, respectively. And it is in behalf of this fertile and promising country, through the heart of which the great river Niger flows, that the project for an American steam exploring expedition was recently introduced to our National Legislature. No part of the Yoruba kingdom is much more than a hundred miles from the sea on one side, and the Niger on the other. This favorable position, its healthfulness, and the facility with which roads may be constructed, all combine to make it one of the most important portions of the African continent. Mr. Bowen says, if colonized by civilized blacks from America, and properly conducted, it would soon command the trade of all Cen-

tral Africa, to which it is the natural key. Almost the whole of Yoruba is an open prairie, scattered over with small trees, and occasional forests on the rivers. The easterly portion, bordering on the Niger, is almost without inhabitants (those who formerly occupied it having been driven off by a hostile tribe), but is represented as a very fine country, capable of giving ample sustenance to 300,000 colonists, and possessing unusual advantages in regard to soil, climate, and facilities for traffic. The people are not idolators, but worship certain imaginary creatures which they regard as mediators between man and the Deity. They are far in advance of the Guinea negroes, in humanity and civilization. Including the surrounding tribes of the same family, it is estimated that three million people speak the Yoruba language. They have several important towns, of which Llorrin and Ibadon have each 70,000 inhabitants; Abbeokuta, 60,000; and there are sixteen others which have a population varying from 20,000 to 30,000. There are also numerous smaller towns, containing from 1,000 to 10,000 people.

The commercial importance of the population, inhabiting a country of inexhaustible fertility, is beginning to be recognized, as is evinced by the rapidly increasing traffic of the Western coast. Mr. Bowen remarks :

“But the present trade is probably not a tithe of what it might be, even with the present population. The single article of palm oil—to say nothing of all sorts of tropical productions, has no assignable limit, as regards either the production or consumption. The little palm nut is the greatest enemy that has ever reared its head against the slave trade ; for civilized nations will soon find negroes too valuable in Africa to suffer their exportation to other countries. Hereafter every war in Western Africa will be an injury to Europe and America.”

In former years, though wars were not commonly commenced for the sake of capturing slaves, they were often nourished by the slave trade. At present, there is peace on the Slave Coast, and it is the interest of the people to maintain it ; but if the trade was restored, wars would be protracted as much as possible, in order to enrich the victorious party.

With reference to the various expeditions which have been made to the Niger river, Mr. Bowen says, a serious mistake has been committed, in expecting that an abundance of merchandise would be found, ready to be purchased, and adds :

“If trading houses were established at suitable points on the river, the people would soon come to buy and sell—first by hundreds, and then by thousands ; and the productions of the country would be laid up, ready for the steamers. Before many years, the centres of trade would be removed from their present locations to the banks of the river ; the caravan trade across the desert and to the distant coast of Guinea, would be broken up ; and, at last, the traffic which would not pay the expenses of the first expedition, would become an object of importance to the civilized world.”

As a consequence, there would arise a necessity for laborers in Soudan, which would put a natural and effectual stop to the North African slave trade, and to the wars by which it is supported. Agricultural implements would be in demand, and industry stimulated. The Delta of the Niger is sickly, but may be passed in a short time by a good steamer, after which, the climate is probably as healthy as in other tropical rivers.

Much more space might be profitably occupied with accounts of the agricultural productions of Africa, &c. Mr. Bowen expects to return to his labors in a short time, with a reinforcement. He is a Georgian.—*Journal of Commerce.*

NEW MISSIONS IN CENTRAL S. AFRICA.

The Directors of the London Missionary Society met recently, especially to consider the measures proper to be adopted as the result of Dr. Livingstone's discoveries. It was unanimously determined that immediate steps should be taken for the establishment, in the first instance, of two principal stations, the one on the north of the great river Zambese, among the Makololo; and the other on the south, among the Matabele, the subjects of the great chief Moselekatse. There is every reason to believe that Moselekatse would be delighted to receive Mr. Moffatt and Missionary associates into his country. It may be anticipated no less confidently that the tribes of the Makololo would welcome Dr. Livingstone as a resident Christian teacher. It is intended that fellow-laborers should be employed both with Mr. Moffatt and Dr. Livingstone; and some of these, it is thought, may be found in South Africa, already acquainted with the Sichwauha language.

INTELLIGENCE.

RESIGNATION OF THE REV. P. P. IRVING AS LOCAL SECRETARY.

*Extract from the Minutes of the Foreign Committee,
June 23d, 1857.*

"THE Secretary and General Agent, at the request of the Rev. P. P. Irving, who had previously retired from the meeting, called up the letter of that gentleman, in which he tendered his resignation as Local Secretary.

Whereupon it was *Resolved*: That the Committee, in view of the reason urged by Mr. Irving, viz., that the interests of

his growing parish demand all his time, and thought, and labor, accept his resignation as Local Secretary, to take effect on the first of August next.

On motion, it was further

Resolved : That the other members of the Foreign Committee cannot suffer their official relation to their esteemed brother (existing most happily for a period of fourteen years) to be severed without an expression of great regret at the necessity which impels him to ask to be relieved from the duties of Local Secretary.

Resolved : That the Rev. Mr. Irving, during the period of his connection with the Foreign Committee as their official agent, has consistently and perseveringly applied his energies to the great and good cause of furthering the extension of Christianity, devoting his time and labor to the various and minute details to which the position held by him requires attention.

Resolved : That the Foreign Committee not only bear witness to Mr. Irving's assiduous attention to the duties of his office, and to his uniform personal interest in the work of giving the Gospel to the heathen ; but desire, also, to express their high appreciation of the great advantage derived from that clearness of discernment, careful and accurate judgment, and promptness and rapidity of execution, which distinguish their reverend brother—qualifications resulting in part from his early commercial training and active habits, and which are of great practical value in managing the varied and complicated business details of the office.

Resolved : That in accepting the resignation of their Local Secretary, on the ground which he has urged, the Foreign Committee express the hope that the increased attention which he will thus be enabled to devote to his parochial charge will be both duly appreciated, and also abundantly rewarded, in the conversion of sinners, the edification of the faithful, and the growth and establishment of the Church committed to his care.

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from June 15 to July 15, 1857.

Maine.

Bath—Grace. S. S. 7 00

New-Hampshire.

Portsmouth—St. John's, Ladies
Miss. Asa, Af. 25 00

Massachusetts.

Andover—Christ, S. S. 12 72
Boston—"D. C." 4 00
Trinity, Miss. Ass., Ed. Chi. 25 00
St. Paul's 520 60
Hanover—St. Andrew's, in ana.
to appeal from Af. 20 00
St. Andrew's, two communi-
cants 2 00
Lanesboro—St. Luke's 3 00
Northampton—St. John's, three
members, Af. 7 00
Sandwich—St. John's, Af. and
Chi., by Rev. W. W. Seves 9 00 603 32

Connecticut.

Huntington—St. Paul's 6 00
New-Haven—St. Thomas, S. S.,
½ 31 75
Nichols' Forms—Trinity 1 00
Penfield Hill School-house—For
Africa 30 70
Stratford—"A thankoffering
from a friend" 4 00
Waterbury—St. John's 5 00
Zoar—St. James 2 00 80 45

Rhode-Island.

Newport—Zion, quar. coll., S. S.,
ed., W. C. Cozzens and M.
Littlefield, Af. 10 00
North Providence—St. Paul's 8 88
Providence—St. John's, Ladies
Philanth. Soc. for Af., (of
which \$20 ed. "Anna Cal-
len," an African child). 255 00
St. John's, special collection
for support of Rev. E.
W. Syle, China 800 00
St. John's, monthly collection
in chapel, Africa 7 00 1080 88

New-York.

Duanesburgh—Christ 4 71
Little Neck—Zion, \$43 60; S.
S., \$10 35, for Af., through
Rev. H. M. Beare 60 18
New-Brighton—Christ, A. \$5;
a friend, \$ 0, for losses at
Mt. Vaughan, Af. 15 00
New-York—Ascension, anon. for
Mrs. Thomaon, Af. 10 00
St. James, a member, for Bp.
Payne's Miss. 1 00

St. Bartholomew's, S. S., ¼.. 40 00
Waterford—Grace 8 00
Whiteplains—Grace, in addition
for Af., \$1 50; S. S., Whit-
sunday anniversary coll.,
Af., \$25; Chi., \$25 51 50
Yonkers—St. John's, additional. 73 87 264 26

Western New-York.

Bainbridge—St. Peter's, Af. .. 6 40
Buffalo—St. John's, Mrs. M. A.
Hill, for orphan asylum, C.
Palmas 5 00
Geneva—G. L. R., for Af., \$35;
Chi., \$35; Dr. Hill's Miss.
School, Greece, \$20 90 00
Moravia—B. L. L., for Af. Mias.,
by Rev. Dr. Anthon 2 50
Rochester—Trinity, gen., \$10,
by H. R. Scott; S. S., Af.,
\$31, by H. R. S.; do. genl.,
\$15 56 00
St. Luke's, Af., by H. R. S. ... 4 00 163 90

New-Jersey.

Camden—St. Paul's, Af., \$25;
Chi., \$10; Mt. Vaughan,
\$5; gen., \$15 55 00
Orange—St. Mark's 164 51
Miscellaneous—A friend, ½ 25 00 244 51

Pennsylvania.

Manayunk—St. David's, Af. 20 00
Morlattin—St. Gabriel's 9 00
Philadelphia—Rev. C. F. Mc-
Rae, for personal use of Bp.
Payne 50 00
Mantua—St. Andrew's, Af. ... 5 00
Oxford—Trinity, of which
\$25 for Af. 35 00
Pottstown—Christ 25 00 144 00

Maryland.

Baltimore—St. Mark's 5 00
" St. Michael's 3 50
Chester Parish—A member, Af. 5 25
District of Columbia—Wash-
ington, Mrs. V. M. Wilt-
berger, by Rev. Dr. May,
for losses Cape Palmas. ... 5 00
Prince George—St. Thomas,
\$10; 2 little girls, 50c. 10 50
Talbot County—St. Michael's,
Mrs. Ellen Chase and Miss
L. Hambleton, each one copy
Cavalla Messenger
Easton, Miss Winder & Mrs.
S. M. Buchanan, each one
copy Cavalla Messenger... 2 00 31 25

Virginia.

Brunswick County—Trinity, S.
S., by Rev. B. F. Mower,
ed. China 10 00
Laurenceville, St. Andrew's
Parish, St. Andrew's
Church, S. S., ed. Chi. 10 00

Middlesex—Christ, ans. to app., Af	10 00	
Petersburg—Grace, S. S., on acc. salary of N. S. Harris, Af	25 00	
Wheeling—St. Matthew's, \$85 59; S. S., for Af., \$50	135 59	190 59

North Carolina.

Elizabeth City—Christ, semi- ann. cont., ed. W. Martio, Af	10 00	
Newbern—Christ	12 65	
Plymouth—Grace	7 26	
Washington—St. Luke's	0 70	30 61

South Carolina.

Charleston—St. Philip's Sewing Society, for buildings of Mt. Vaughan, Af., \$50: church for Africa, \$18; for Mary Boone, Africa, \$20	88 00	
St. Paul's, gen., \$7 53; for repairing losses Mt. Vaugh- an, Af. \$5	12 53	
St. Peter's, Chi., \$103; Af., \$3; Greece, \$25; gen., \$24 35	155 35	255 68

Florida.

Fort Jefferson — Through J. Filor, Esq., treas. St. Paul's Ch., Key West	35 00	
Tallahassee — Miss Martha Chain's, Chi. \$20; Af., \$20; Gr., \$10	50 00	85 00

Tennessee.

Memphis—Calvary, S. S., Af. . .	32 10	
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Ohio.

Cleveland—St. John's (of which \$18 71 from S. S.), Africa. . .	31 00	
Delaware — St. Peter's, S. S., class No. 1, girls, for Shang- hai, Chi.	2 00	
Dresden—Zion, S. S.	2 00	
Gambier—Harcourt Parish, Af., by H. R. S.	61 00	
Ironton—Christ, S. S., Af.	3 00	
Madison—St. Matthew's	5 00	
Mill Creek—St. Mark's, by H. R. S., for Af.	6 00	
Painesville—Mrs. M. A. Phelps, ed., Af.	5 00	
Tiffin—Trinity, S. S., ½	3 00	118 00

Michigan.

Dexter—St. James', Ladies Sew- ing Society, \$1; contents Miss. Box, W. B., 30c; do., Geo. D., \$1 18c; left by a deceased child, Heman D.,		
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53c.; all for repairing losses at Cape Palmas	3 00	
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Missouri.

St. Louis—St. George's, by Rev. T. A. Hopkins, ad- ditional	33 75	
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Wisconsin.

Nashotah Lakes—St. Sylvanus, Whitsunday offg. for Af., \$11; a fem. comm. for Orph. Asy., Af., \$10	21 00	
Marquette—Church	4 00	25 00

California.

An officer of the U. S. army, by Bishop Kip, for Africa	25 00	
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Legacies.

Late Miss Ann Jay, of New- York, by Hon. Wm. Jay, to Bishop Payne, for Mission Schools, Africa	1000 00	
Late Joseph Voorhees, of New- Jersey, by N. B. Holmes, Esq., ½	109 51	
Late James Kelly, of Lancaster Co., Virginia, by Rev. E. Withers, ½	250 00	1359 51

Miscellaneous.

Through Miss Biddle, to be ap- plied by Rev. Mr. Syle, Chi., to Hospital for Blind, or to the schools, as Mr. S. may choose	50 00	
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Total, June 15 to July 15, 1857 ..	4853 01	
Oct. 1, 1856, to July 15, '57 ..	\$62,652 58	

Contributions in answer to special appeal
for Cape Palmas, already entered in preceding
Acknowledgments.

Amount reported in July No.	6065 28	
Dexter — St. James', Ladies Sewing Soc., \$1; W. B., 30c; Geo. D., \$1 18c; a deceased child, Heman D., 52c	3 00	
New-York—Ascension, anon., for Mrs. Thomson	10 00	
Hanover—St. Andrews, ans. to appeal, Africa	20 00	
Charleston—St. Philip's, Sewing Soc., Mt. Vaughan	50 00	
St. Paul's, rep'g losses, Af.	5 00	
Washington—Mrs. Wiltberger, rep'g losses, Af.	5 00	
Middlesex—Christ, ans to appeal ...	10 00	
Camden, N. J.—St. Paul's, Mt. Vaugh. New-Brighton — Christ, A. \$5; a friend, \$10, for losses at Mount Vaughan	15 00	

\$6191 28

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